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A Sketch of the Roman Catholic Movement in Korea.

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WE are accustomed to speak of the missionary movement as one which had its origin during the second quarter of this century, and this is quite natural, because the missionary movement among Protestant peoples did have its origin about that time; but what of the missionaries of the Roman church? Is it not remarkable that at the very time when the missionary movement was being decried in England and Scotland, and had not so much as been broached in America, the Roman church had its missionaries in a large proportion of the Eastern countries? The seminary of the *Société des Missions Etrangères* had long been founded in France, and was sending out scores of men to India, Siam, China and Japan. Their great central station in the East was at Macao, near Hongkong. This place was granted to the Portuguese in 1557 by the Chinese, and became one of the important ports of the East. It made a splendid centre for evangelistic work—a fact which the Roman church was not long in perceiving. From that point it sent out missionaries into all parts of China, which was at that time violently opposed to evangelistic work. To that place missionaries retired when times of special persecution and hardship came. There they brought some of their most promising converts, and taught them in a seminary specially endowed for this purpose.

But I desire to speak more especially of the work of the Roman church in Korea. I make bold to say that in no country has Christianity been founded under circumstances more peculiar—more romantic, I might almost say. The story of it, as detailed by one of its workers, is fascinating—bloody almost beyond parallel, to be sure, but it was the blood of true men. Let me give a short and entirely inadequate *resumé* of that story; for, although we differ in some important particulars from our brothers of the Roman church, it is as

well that we should note the truly great qualities which have made them so tremendously powerful for good in many parts of the world.

In the winter of 1784, at about the end of our war for independence, the annual embassy from the court of the king of Korea entered the gates of Peking, to present the customary compliments and gifts to the Emperor of China. Among their number was a young man of great honesty of character and of high culture, judged by the standard of the East. While in Peking this young man fell in with some Chinese Christians and was brought in contact with the vicar apostolic of that city. It resulted in his embracing the Christian religion and carrying it back with him to Korea, which before that time had not so much as heard of the existence of Christ.

It was not long before he had gathered about him a small company of men, who found no answer to their religious nature in the Confucian cult and, before a year had passed, the church was an established fact in Korea; not, to be sure, after the Roman idea of establishment, but the seed had taken root and the true church was there. For several successive years one or other of this band accompanied the embassy to Peking, in order to receive baptism and to try to induce the vicar apostolic to send a missionary to Korea. But this was impossible, for the constant state of uncertainty as to the fate of the work in China rendered additional work impossible. It was just preceding the time of the revolution in France, and the church found it difficult to send men even to supply the urgent demand in China. But each time the embassy went, the Christian who accompanied it brought back books and religious objects, and gradually the band of Christians acquired a good knowledge of the fundamental doctrines of Christianity.

Of course these visits of the missionaries in Peking were unsuspected by the Korean government, but the fact of the presence of Christianity in Korea could not be long concealed. In 1791 it was remarked that certain men did not worship at the graves of their parents according to the Confucian code. It led to an inquiry and the open confession and profession of Christ. Then began the first of the persecutions, which have followed each other at short intervals almost to the present day. The methods of torture in Korea are almost too horrible to be believed. It consisted generally in beating the victim with huge paddles, about the size and weight of a heavy oar. The victim, lying on his face, received from twenty to a hundred blows of this murderous instrument, every blow of which was sufficient to break the bones of limbs and reduce his flesh to a pulp. Again, thongs were put through the wrists and ankles between the tendons and the bone, and the sufferer was drawn back until his wrists and ankles came together, and in this posture he was left for hours. Others had chains put around their necks, so heavy that they

could scarcely lift them from the ground. They were literally devoured by vermin in the wretched prisons. They died of cold and hunger. Widows who professed faith in Christ and were arrested, suffered treatment a thousand times worse than death at the hands of the majesterial agents.

In 1794, the church in Peking, being unable to send a European missionary, put the Korean mission into the hands of Father Tsiou, a Chinese preacher. But how to enter Korea was a question very difficult to solve. Between the Northern boundary of Korea and the Eastern boundary of China was a belt of land called neutral. It was forbidden to all men to reside on this belt of land, because it was considered that it was for the mutual benefit of Korea and China that an uninhabited tract of land should separate the two States. This belt of land was overrun by outlaws and refugees from justice of both countries, and they formed powerful bands, rendering it extremely dangerous for anyone to cross it in either direction. At the same time, the points where one could enter Korea were very strictly guarded, and everyone who passed had to undergo a minute examination. Many were the expedients adopted by missionaries from time to time in order to evade the examination. Sometimes they came to the place in the dead of night and made a dash past the sentries and gained the mountains, where pursuit was impossible, but where they had to undergo untold suffering and privation before they could reach a place of comparative safety. Sometimes they would hide among a drove of cattle and thus pass through without being detected. At a later date missionaries all came by the way of the sea, crossing from China to a certain island on the coast of Korea, where they had to rendezvous with the Korean Christians. Their password, or rather signal, was a white cross on a red flag, and whenever such a flag was seen on the horizon a small boat put off to the island rendezvous, where the transfer was made and letters interchanged. Many a time a boat bearing a new missionary to Korea has hovered about for weeks, waiting for its signal to be seen, and not a few times have they made three or four trips from China to the Korean coast before being able to effect a landing. The stories of these adventuresome journeys are as exciting as the most lively fiction.

But to return to the narrative. Father Tsiou hovered about the boundary of Korea for a long time before he was able to enter. In the month of December, one bitterly cold night, he crossed the Ya-Lou River and was smuggled across the line, and finally arrived in Seoul and began the administration of affairs.

From 1794 until 1801 there was a steady growth in the church, but then broke out the first great persecution. It was not only the hatred of Christianity which made such havoc among the Christians, but it was intensified by party animosity.

There are four great parties in Korea, named from the four points of the compass. Two of these held about equal power, but a large number of the Christians belonged to one of these, and the other naturally made Christianity the handle by which to exterminate their rivals. The persecution raged with frightful force. The agents of the magistrates sought for the evidences of Christianity with the instinct of bloodhounds. The whole Christian population, amounting to several thousands, was totally uprooted. All who did not renounce their religion and curse Jesus, were put to death, after the most cruel sufferings, and their relatives, whether Christian or heathen, were banished to distant islands. The detailed account of this persecution is enough to make the blood run cold. The sight of little children and aged men plodding along barefooted through the snow of winter or the intolerable heat of summer is enough to fill the beholder with the deepest pity. The persecution seemed to have destroyed the church, root and branch, but it was not so. Those who had been sent into different corners of the land began the work of reorganization immediately, and eventually their banishment caused the spread of the faith into the remotest parts of the country. Persecutions continued at short intervals from that time on. Father Tsion had been seized and decapitated in the beginning of 1801, and the Christians sent every year to Peking imploring the church to send some one to administer the sacraments, and meanwhile they struggled on as best they could. The severest persecutions took place in 1815 and in 1827.

Finally, in the year 1830, after the Pope had received an urgent and touching letter from the church in Korea, Father Bruguière was commissioned to make his way into Korea and take charge of matters there. From 1831 until October, 1835, Father Bruguière was working his way overland through China to the borders of Korea. The hair-breadth escapes which he had during this journey and the suffering which he underwent would form a volume in themselves. And no sooner had he reached the borders of Korea than he was stricken with fever and died. Soon after Father Maubaut, a missionary of Manchouria, was appointed Bishop of Korea, and in January 1836, he arrived in Seoul and began his labors. Soon he was joined by two other workers, and the work was pushed with vigor. But in 1839 the government became aware of the presence of foreign preachers in the country and a persecution began which bade fair to surpass in violence all that had preceded it. Not one of the native Christians that were seized would divulge the secret as to the dwelling place of the foreign preachers, and suffered death in consequence. Father Maubaut, seeing that the government would not stop the persecution until the foreigners had been apprehended, made the determination to give

himself up to the authorities, and going quietly to the magistracy he announced himself. He sent to his two fellow-workers, asking them to follow his example, which they did, and the three together, after many severe beatings, were taken out of the South gate of the city and beheaded. The persecution gradually died out, and the work again went on. Soon more missionaries came; 1841 saw a terrible persecution, and each year saw its martyrs. In 1855 there were several missionaries stationed at different points throughout the country, and at their head was Bishop Berneux, perhaps the most remarkable of all the Latin fathers Korea had seen. At that time there were about 12,000 communicants in the whole land, but the Christian population numbered nearly 20,000. Steadily the church increased in spite of opposition from all sides. It has always been poor from the fact that the majesterial agents, or as they are called in the East, "Yamên runners," made Christianity a pretext for seizing a man and demanding a heavy fine before they would release him. In this way the Christian population has always been reduced to the lowest reach of poverty.

And so matters went on until about the time of our civil war in America. At that time the heir to the throne was yet so young that the government was administered at the hands of a regent. It was about the time that the Russians had obtained possession of the territory North of Korea, extending to the Tumen river. Russia was demanding of Korea freedom of trade for her merchants in Wensau, the Eastern port of Korea, but at no time has the Korean government been more averse to the opening of the country to foreigners than it was then. It is said that Bishop Berneux had considerable influence among a certain class of officials in Korea, and that at one time he had it in his power to aid the Koreans in their negotiations with the Russians, and that he refused to do so. Be this as it may, the regent and the government formed the sudden determination to destroy all the foreign missionaries and to annihilate the whole native church, and then began the great persecution of 1866. First, all the missionaries that the government could lay hands on were seized and thrown into prison. Two made good their escape after weeks of hiding and starving among the mountains, but Bishop Berneux and eight other missionaries were seized.

Allow me to describe briefly the trial and execution of Bishop Berneux, and that will suffice for all. Being seized in his house, he was bound hand and foot and cast into the prison reserved for those who had been condemned to death. On the next day he was brought before the high tribunal and was put to the question:—

"What is your name?" "Berneux."

"What is your nationality?" "French."

"Why have you come to this country?" "To save your souls."

"How long have you been here?" "Ten years."

"Will you apostatize?" "No, indeed, I came here to teach Christ, and I never will renounce Him."

"If you do not you shall be beaten to death." "Do what you wish, I am in your hands."

"Will you leave the country if we give you a chance?" "No, I will not leave unless you carry me away by force."

Then he was stripped and laid upon the ground and beaten with the great paddle-like implement of torture until his flesh actually hung in strips along his limbs. He was also punctured all over the body with sharp sticks. His limbs were thrown out of joint, and in this plight he was thrown into the prison again. The next day he was brought out again to be questioned, but he was too weak to articulate. All the other missionaries went through the same ordeal. On the day of execution a cortege of soldiers bore the prisoners in litters or carts to the place of execution, about three miles from the city to the South, near the river. There a great circle was formed, and the execution commenced. Bishop Berneux was placed in the circle, cords were passed through his ears and under his arms, and, suspended on a pole, he was carried three times around the circle. Then he was placed on his knees in the centre, his limbs securely tied and his head extended forward by means of a cord tied to his hair and held by a soldier. Then half a dozen soldiers, sword in hand, began a savage dance around the victim, uttering horrible cries and brandishing their heavy weapons, and as each soldier passed in front of the victim he delivered a blow at the neck. At the third blow the head fell, and one of the most horrible massacres of modern times was perpetrated. So fell that whole band of noble men. Is it easy to believe that this ghastly work was done in the nineteenth century, nay, within a quarter of a century of the present day? And yet it is true.

The persecution, among native Christians, which followed, carried off between six and ten thousand men, women and children. Whole villages were blotted from the face of the country. Whole districts were decimated. The powers of hell seemed to have risen in revolt against the Cross of Christ. Ingenuity, little short of Satanic, was exercised in the detection and slaughter of Christ's followers, until a half of their whole number was added to the list of martyrs.

The church has recovered in large part from that persecution and its work is being actively pushed by a force of eighteen fathers. The statement that the work in Korea is being carried on by Jesuits is incorrect. It is carried on by the *Société des Missions Etrangères* of Paris.—*The Missionary Review*.

The Opening of New Stations.

BY C. SPURGEON MEDHURST.

IN considering the pros and cons of this question none can afford to ignore the fact that there is a large concensus of missionary opinion in China, that the best spiritual results are always obtained at some distance from the missionary residence, and that the location of a missionary family, in any district, is unfavourable to the prosperous prosecution of mission work in that neighbourhood. Especially is this so during the earlier years of the mission. Opinions may differ as to this, but I think most will agree with the correspondent who writes me thus:—

“Our experience generally points to the conclusion that better results are secured in places removed from our dwelling centre. This, I am apt to think, applies more especially to the case of village residence. Chu Chia church is less prosperous than before our residence, and our substantial growth has been at other stations.”

Another missionary who lives in a large inland city writes:—“It is greatly to be feared that the presence of several foreign families in a place does not advance the Gospel in that place. There are so many curious and uncongenial actions, even with the most careful, that the eye witnesses are not drawn as much to religion as by more casual visitations and occasional itinerations.”

Rev. Hudson Taylor in *China's Millions* for June, 1889, makes the following pertinent statement:—“It must be admitted that stations become necessary to some extent; the itinerant work of the church cannot be carried on without them. It is, however, a great mistake to make location our first aim, instead of keeping it in a strictly subordinate position as auxiliary, in proof of which one notorious fact may be adduced, viz., that the best spiritual work in connection with all missions is to be found at outstations from a distance, rather than at the station where the missionary resides.”

We may well ask, Why is this so? As far as I can judge, the missionary has three great obstacles to contend with in the place where he lives:—1. His daily expenditure. 2. His prejudiced neighbours. 3. His loquacious servants.

1. *As regards money.*—We all agree that as little foreign money as possible should pass into the hands of the Chinese. We only differ when we try to decide where the expenditure of funds from the West shall begin and where end. That the American dollar and English sovereign have most injurious effects on the

morals of the native, that they have ruined promising work and spoiled hopeful converts, we all know from sad experience. Should we not then strictly limit the areas within which our money circulates? Now we cannot take up our residence in any fresh centres without spending a good deal of money. Rent has to be paid, and at a higher rate than the ordinary native householder pays; houses have to be repaired, and gatekeepers and others employed, and finally the "middleman" has to be liberally rewarded. Is it any wonder that, from the first, Chinese cupidity is aroused? Is it astonishing that the newly-arrived foreigner is supposed to be able to draw to an unlimited extent on a bank of exhaustless resources? Is it not natural that many schemes should be started by the covetous (and whoever met a Chinaman who was not covetous?) to obtain a share of this fabulous wealth—the actual sums expended being of course largely increased by report? It is not surprising, therefore, that an experienced missionary, residing in a country village, should have said:—"If I could spend all my stipend in charity, I might have a chance of producing a thoroughly good impression. Country people naturally conclude that we are immensely rich and no disclaimers can remove this belief." All this is, I think, unavoidable in the neighbourhoods in which we live. Early habits, a strange and trying climate and Western constitutions prevent us living like the Chinese, by whom we are surrounded, and compel us to indulge in what, to many of them, are luxuries. Any serious attempt to live entirely *a la Chinoise* would speedily place most of us *hors de combat*. Blessed are the consecrated few who are physically and spiritually fitted to entirely wipe out the distinction between the East and the West in their manner of living; but from the nature of the case they must always be a small minority. The daily expenditure of the missionary is often a necessary evil, but the evil is greatly increased whenever we add to the stations where foreign missionaries reside. In view of this deleterious money influence would it not be well, when new stations become absolutely necessary, to locate ourselves in some city or village at a convenient distance from our work, rather than in the midst of our converts?

2. The second reason why successful mission work is so seldom found in the place where the missionary lives is—*The prejudices of the people.*

This necessarily operates more powerfully in some districts than in others, and is felt more strongly during the earlier years of the establishment of the mission than later. Still there are few exceptions to the rule that we are a sort of irritant among the Chinese of which they would gladly rid themselves if they could.

Hence their increasing disposition, even in the treaty ports, to prevent foreigners obtaining more property. The opposition of the literati, and of the mandarins, may be latent or open, but it is always existent. Now it is evident that for a long time after our settlement in a fresh place our very presence there day by day, helps to keep this spirit of opposition alive; and the knowledge that we are there protected by treaties only embitters matters. Under these circumstances is it any wonder that the people become less willing to receive our message than those who know and see less of us, because they live at some distance from our residences? Sometimes, too, matters are made worse by our manner of taking possession. We rent our houses surreptitiously, and enter them with trembling, but once established, we set our backs against the wall and prepare to fight all who would oust us. Perhaps this sort of thing is unavoidable when we wish to open a new station in China, but it certainly strips us of much of our spiritual power in the place where we live, and I have thought that sometimes we are too ready to run to Egypt for assistance in these matters.

3. *Our servants* are, I believe, the third reason why our work is always hindered and so often stopped in the places where we reside.

However carefully we may select those who serve us we shall occasionally find a rogue among them, who may do us and our cause much mischief, and even our most trustworthy servants will report everything that takes place in our houses to the curious and uninitiated outsiders, embellishing their tales without regard to accuracy when by so doing they can make their story more racy. I do not complain that we are thus watched. It is a testimony to the honour and power of our office, and the witness borne to our manner of life may have a good influence. The example of a godly family must work for righteousness. Nevertheless there is much truth in the old proverb that no man is a hero to his own valet, and this familiarity of the people with the inner economy of our households, innocent and upright though our lives may be, cannot fail to offend Chinese susceptibilities at many points. According to our notions of the fitness of things, the Chinese view the world through the wrong end of the mental telescope, and very many and very funny are the contrasts between us in consequence. These we may minimise in our public intercourse with the people, but in the privacy of our homes we naturally relax the artificial stiffness incident to Chinese life. We are less on our guard when only our servants are about us, but these faithful watchers nevertheless duly report everything to their friends without. All this must for a long time after our settlement in a fresh place, lessen our chances of

exerting the highest and most spiritual influences over those by whom we are more immediately surrounded.

These limitations to our usefulness are the inevitable consequences of our being strangers in a strange country, and seem to me to indicate that we should jealously restrict the number of separate cities and villages in which we have our homes. May we not learn a lesson from the Roman Catholics? With a larger native church than Protestant missionaries can boast of, they have yet far fewer stations where foreign missionaries reside. If these things are not so, or if I have at all overestimated the obstacles to success I have referred to, what is the cause of Mr. Taylor's paradox, the truth of which we must all admit, that the best spiritual work in connection with all missions is to be found at outstations from a distance, rather than at the station where the missionary resides?"

Some may object that Christianity in China has never made much progress in the cities, where the anti-foreign feeling is strongest, but that the villages where the people are less prejudiced, have always been the missionary's harvest field, and that inasmuch as the majority of missionaries in China live in the cities and not in the villages, this will amply account for the fact that but little good is accomplished in the places where they reside. But does this sufficiently explain matters? In the times of the Apostles, and in the early days of Christianity, the most prosperous churches were those which were established in the centres of commerce and influence, so that—pagani—villagers became synonymous with heathen, and this though the proud Roman and polished Greek heard the Gospel from the despised and subjugated Jew. Then there was the same eager race for gain, the same absorption in business, the same close proximity to and fear of the ruling classes, that we see in Chinese cities to-day. There was, I know, a large infusion of the Jewish element in those cities where the Apostles preached, but from internal evidence in the Epistles, it is clear that the majority of the converts were Gentiles, not Jews. It would not perhaps be difficult, were it within the scope of my subject, to show why the light of Christianity in those days, dawned on the busy heart sick cities before it reached the villages, but that is not my point. Church history shows that the cities, as well as the villages, ought to supply us with converts, and that as "superior intelligence, wealth and activity" are to be found in the cities, it is to them we should look for our most zealous and influential converts. Moreover, both in India and in China there are strong city churches, though perhaps for different reasons, they have in both countries developed and matured more slowly than the country churches. The objection, therefore, that the work in China prospers best at a

distance from the missionary's residence, because the missionary lives, as a rule, in the city and not in the country, does not weaken the force of my argument that the undue multiplication of mission stations in China will not work for good.

Of course I am well aware that many years residence in one place will often overcome the obstacles I have referred to, and that in such cases successful mission work in a place is quite compatible with the residence of the missionary there, but it is still a grave question how often the victory gained is worth the loss sustained. Might not the years consumed in breaking down the opposition of the natives to the residence of the foreigner in their midst have frequently been more effectively spent in more direct evangelistic effort?

Neither have I overlooked the fact that work which appears very flourishing when only seen at short intervals during occasional visits, and only known through the accounts of interested natives, may be of far less value than it seems to be, and I do not think that this objection, serious as it is, warrants us in ignoring the mournful fact so generally experienced in China "that the best way to spoil a good work is to make it a resident station." It shows that inland stations are necessary, but points to location at such convenient distance from the places where our work is prospering as will allow of us being personally familiar with the daily lives of our converts, but without being near enough to exert an adverse influence upon them.

The Bible in China.

BY REV. L. N. WHEELER, D.D.

THERE is evidently more or less pronounced feeling with many who have at heart the progress of missions, in favor of annotated Scriptures as an evangelizing agency. That this subject has become somewhat a matter of controversy no one need regret, if it shall be found that a temperate comparison of views and a *consensus* of the missionary body are among the possibilities. With some diffidence, and feeling a profound respect for the views of my brethren, from whom I may differ in a few points, I venture a number of observations in the interest of full and free discussion.

It is reasonable to hope that a way will yet be found to secure briefly annotated Scriptures for circulation among the heathen, which may be used by those who feel the need of them in their work; but it would seem that sufficient consideration has not yet been given to the embarrassments attending such a movement.

It is said of the Chinese Bible that natives do not understand by its words the same things which we do from the corresponding English ones. This objection would have greater weight if we were all agreed in our interpretations of faith and doctrine. Admitting, however, that the Chinese experience no small difficulty in understanding the whole Bible as we give it to them, it should, nevertheless, be conceded that much of the sacred volume is quite open to their comprehension. Many of the occult parts are undoubtedly as plain to benighted minds as a commentary would be. In decrying the power of the printed Bible, we may fall into the opposite extreme of exalting fallible human utterance at the expense of the infallible Word. Does it not happen in many instances that the speech of foreigners has been misunderstood and misinterpreted simply because the occidental mind does not work in harmony with oriental ideas? The mere matter of notes, placed upon paper with care and deliberation, is not the easy thing some have imagined it to be. To make definitions that are most needed, and acceptable to all, where there are so many ethnic and denominational differences, would be a vast and doubtful undertaking. The writer, not long since, listened to a discussion, provoked by himself, between two able and orthodox missionaries as to a correct definition of the word "sin," and the clear-headed men did not agree.

We boast of our advanced thought, and yet modern culture in some of its best aspects is no protection against moral and religious bewilderment. Are we sure that it is a guarantee of force and precision in directing the arrows of conviction at high unbelief among the masses around us?

If the choice was to lie between the Bible without the teacher, and the teacher without the Bible, few would hesitate to elect the former. In all heathen countries the Protestant missionary says one thing, and the priests of Rome another thing. Where would be the umpire if it is not found in the unadulterated Scriptures? It has been the policy of Rome to withhold the Bible, except under such limitations and restrictions as the teaching church may impose. Have results justified this policy? If not, we should hesitate to take a step in the same direction.

We may hope that amid the dust and din of friendly controversy it will be remembered that missionaries do not lose faith in the power of revealed truth, but that it is a want of faith in the ability of translators to get the right words. Rather, be it said, the real difficulty lies in the non-Christian sense of many, or all Chinese words. Doubtless the same embarrassment, only in a less degree, attended the apostolic writers, the makers of the Septuagint and the early translators into English. A better understanding of what

has been done, and of what may yet be done, by scholars in the Chinese tongue, is only a matter of time. Usage and a progressive *cultus* will do far more than the forced attempt to construe a language can ever accomplish. There is peril in any attempt to garble the sacred canon,—giving out portions and withholding other portions as our differing judgments may dictate. The sins of the patriarchs, the unfilial conduct of princes, the crime of Judas, the imperfections of good men, are essential parts of a complete revelation. The Bible, like man, is a microcosm. Evil is present in the world,—a fact well known to the pagan mind,—and who shall say that the manner of its treatment in a system of moral truth, “given by inspiration of God,” is open to amendment?

It is a grave mistake to assume that the entire Bible was written for believers only. It is a subject of doubt whether any part of it was so written. Much of the inspired volume consists in a record of what was spoken to the heathen. Daniel in Babylon and Joseph in Egypt have a meaning not difficult of discernment. Jonah crying out against the wickedness of Nineveh, and the whole story of his life, is an impressive lesson for the human conscience, viewed from any stand-point of race or religion. The ten commandments are not for a limited number, but for all. The proverbs of Solomon, the narratives of Esther and Job and Samuel and Sampson, the account of creation and Adam's fall, the epigrammatic discourses of Koheleth, the confessions and prayers of David,—these, in a sense, are for Confucianist as well as Jew, for Greek and barbarian as well as Christian. Paul's sermon on Mars' Hill, and his admonitions to the idolatrous Lycaonians, are models of direct address to men who have never before heard the sound of the Gospel. The discourses of the Son of Man, the life and character of the apostle to the Gentiles, were surely intended for the whole realm of humanity. Many attempts have been made to “re-state Christianity.” Why may we not here in China, in some degree, give that labor over to Christ and His apostles? A real question of the hour is, not how we can clothe with transparent and attractive verbiage the doctrines of the primitive church, but how may we, as men and missionaries, live up to them in letter and spirit. That would be the best possible teaching.

A certain line of criticism directed against the policy of the British and American Bible Societies, recently presented to the public and insisted upon with some vehemence, does not seem to be in keeping with a proper recognition of services rendered. A Bible Society that may be supported and patronized by all Protestant denominations is yet a vital necessity. It is to-day almost the only visible bond of union. Break that bond, make it possible, under

the patronage of the great societies, to have anything like extended notes and comments and segregated portions according to theological bias of every sort, and the work of demolition would soon be complete. The appeal to court for a division of funds, and for the recovery of donations, would be quite in order; then would follow the humiliating spectacle of each church for itself and every missionary pressing his own more or less crude substitutes for the pure Word of God.

Possibly the complaint sometimes made that Bible distribution among the heathen is not fruitful in results, may come unconsciously from a discouraged feeling as to results in general of missionary labor. But it is well to keep in mind that the harvest does not immediately follow seed-sowing. The scattering of the Word in China is much like the same or similar work in Christian lands. Who does not know that among Europeans and Americans, both in houses of worship and out in the highways, there is much "casting pearls before swine," and sowing seed "by the road-side" and in "stony places;" but even a few souls, saved in a generation, would amply justify the expenditure of time and means. Many incidents have come to me, without searching for them, showing the power of the Word without an interpreter. The first Japanese to receive Christian baptism had his attention called to Christianity by a Testament which he picked up in the harbor of Nagasaki. A blind old man in Fohkien province came at once into the light under the impulse of a single text, "For God so loved the world that He gave His only begotten son that whosoever believeth in Him might not perish but have everlasting life." The eunuch's cry, "How can I understand?" points to the fact that the written Word had done its work in awakening a pagan mind to earnest thought and sincere inquiry. These examples are sufficient to show, as one has suggested, that "the human spirit in its deepest ground is always the same."

As no one can tabulate the results of missionary labor, or reduce to a column of figures the outcome of influences put forth by teacher and preacher, so the blessing God lays on the spreading of His Holy Word is oftentimes hidden from the eyes of men. Not faith only, but reason also, must have respect to the promise, "My word shall not return unto me void." It has happened more than once that colporteurs have visited places where the missionary had never been, but where foreign mission stations are now established and churches are organized; and the Bible which had been sold was the key which opened the hearts of the people. The living voice cannot reach a great multitude; but the printed page may find entrance into the temple, the yamén, the sealed apartments of women, or is carried forth as winged seeds are carried by the breath of heaven to

regions far and wide. The manifest change of demeanor in different parts of the empire is no doubt due, not alone to journeyings and preaching, but greatly to the silent influence of the printed Bible, which has helped to dispel many crude and absurd notions entertained by people of the interior. And yet, it must be confessed that the aim should be more and more to increase the efficiency of this arm of service by adopting improved methods, so that when a colporteur travels the country it shall be understood that he is engaged, not upon a mere book-selling expedition, but is pursuing an evangelistic tour.

It is devoutly to be hoped that when the Shanghai General Conference declared in favor of a union version, and set a divine seal to the act by singing with full hearts, "Praise God from whom all blessings flow," it did not resolve in vain. The movement signified something larger than the possibility of uniting the consecrated scholarship of China in rearing a monument that shall stand for the next hundred years. The influence thus happily inaugurated, if allowed to take its course, would make for brotherhood and charity, which are incarnations of Christianity and potent factors in the problem of success. Indeed, it is doubtful if Protestant missions can ever become a conquering power until in some such practical way a union of sentiment and a massing of forces can be brought to bear upon the solid front of paganism.

Sunday Resting a Law of God.

BY REV. G. G. WARREN.

IN an article on "Sunday Resting. Is it a law of God?" in the *Chinese Recorder* for September, 1890, the Rev. G. King gives a negative answer to the question he asks. He seems to think that we are shut up to one of two courses; either we must advocate Sabbath resting as a counsel of perfection, or else we must put a yoke on the Chinese, "which neither the Jerusalem Christians nor their fathers were able to bear." I think there is a middle course open for us: we may teach that the Christian Sabbath is a yoke which the Saviour gives to all who come unto Him, a yoke which we and our fathers know to be easy, a burden which is light; it is a commandment, but truly a commandment which is not grievous; it is "a delight, and the holy of the Lord, honourable."

Inasmuch as I quite agree with Mr. King that all proof of our teaching should be Scriptural, I would state briefly wherein I think (1) The fourth commandment; (2) The teaching of our Lord in the

Gospels; and (3) The teaching of the apostles, show us that Sunday resting is a law of God.

1. The fourth commandment.—I presume that Mr. King would not challenge my taking the ten commandments to have a position of preëminence in the teaching of the Old Testament. "The first commandment with promise" is a word of St. Paul's, which seems to me to show that he accorded to them such a position. But how came the fourth commandment to occupy a place amongst the ten? Dean Stanley says: "The name of the Sabbath of the Decalogue, the Sabbath of Mount Sinai—as if it partook of the universal spirit of the code in which it is enshrined—is still, as though by a natural anomaly, revered by thousands of Gentile Christians." The anomaly is indeed so great that it would have been well if the eloquent author had tried another hypothesis and supposed that the commandment really did partake of "the universal spirit" of the other nine. There seems to me a practical question involved in the Dean's assumption. If a teacher states that the fourth commandment is merely temporal, may not some hearer think that the eighth, perchance, is merely local?

Mr. King writes concerning this commandment: "God said '*the* seventh day' and never retracted it," offering us the option of leaving out the command to rest or of joining the seventh day Sabbatarians. There is no disputing the fact that the Hebrew says "the seventh day," not "a seventh day." But that is just as, in such a sentence as the following, "Three sides of the square are already finished, and the fourth soon will be," we say "the fourth," not "a fourth;" there is no emphasis on the "the." "The seventh day" in the commandment is not one day absolutely marked out by God, but a day relatively fixed by six days of work which have preceded it. The Sunday follows six days of Christian work as the Saturday does six days of Jewish work. I could as easily conceive the first day of the week in China being the seventh day of the week in England, as I can understand that the day on which I am writing is in the eleventh month of the English and the ninth month of the Chinese year. Nay, it is a matter of fact that to such places as are a little E. and W. respectively of the 180th meridian (*e.g.*, the Friendly Islands and the Fiji Islands) the same sunrise awakes the Christian in the one to Saturday labor and in the other to Sunday rest. The only time in the world's history, when one special day was marked out as *the* seventh day, was when the Israelites were crossing the desert. But can our seventh day Baptist friends trace a Sabbatical succession back to that day which followed the last day on which fell a double portion of manna? Do they think that there was never a break at such times as when "the Lord delivered the children of Israel into the hands of spoilers that spoiled them, and into the hands of their enemies

round about?" Had they never to make a fresh start after such times as those "when every man did that which was right in his own eyes?" What a help such a succession would be to distressed commentators on the Kings and Chronicles; how it would help to clear up confusions which eponym canons and cuneiform inscriptions only seem to still further confound!

(2.) The teaching of our Lord in the Gospels.

The two verses at the close of Mark ii. are of cardinal import. "The Sabbath was made for man, and not man for the Sabbath; so that the Son of man is Lord even of the Sabbath." "The Son of man": that title which brings our Saviour nearer to the Chinese than Confucius; "for man:" for "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman"; "for man:" not for the body only, not for the soul only, not for the spirit only, but for the entire man. There is a connection between the nature of man and the Sabbath, which makes the one necessary to the fulness of the other; if ought is omitted, which belongs to the fulness of manhood, due acknowledgment is not paid to the Lordship of the Incarnate Redeemer.

The central clause in the quotation modifies, but does not rule the interpretation of the whole. In the Saviour's teaching we see how it can be said that "man was not made for the Sabbath." The Lord pronounced the priests who profaned the Sabbath to be blameless, but none who profane the law of love can be regarded as blameless. He commanded a man to bear his bed on the Sabbath day, although Jer. xvii. 21 ff and Meh iii. 19 forbid the bearing of burdens. There is a law for which one may say man was made; under its pressure, the law made for man must yield.

(3.) The teaching of the apostles.

There are two classes of passages commented on by Mr. King; to the one class belong Rev. i. 10; I. Cor. xvi. 2 and Acts. xx. 7; to the other, Rom. xiv. 5; Gal. iii. 10 and Col. ii. 17. There are difficulties in harmonising the teaching of these two classes of passages. To say that the teaching of the last three is not absolute, that it has to be limited to such disputes as arose during the apostolical age, does not at first sight seem a fair method of dealing with the language used. Dean Alford's comments (which Mr. King quotes) strongly oppose such a limitation. But we are then face to face with a difficulty: How is it that the apostle is writing about the same time to the Romans, urging that "all days are alike," and to the Corinthians that there is a "first day of the week." That this phrase implies the teaching of the fourth commandment we may all satisfy ourselves by placing any translation of it ("without note or comment") before the most intelligent heathen, to whom in

regard to the Sabbath question all days are literally alike; he will certainly be unable to understand the word "week."

Mr. King has made a slip in his explanation of the word κυριακός, used in Rev. i. 10. The termination is akin to the English "-ical" in such words as historical, biblical, &c., and means "belonging to." The Latinised form of the very word has tried to enter our language, but we may be thankful that the revisers have not taken "dominical" from the preface of the prayer book to translate St. John's phrase. The two phrases—ἡ κυριακὴ ἡμέρα and ἡ ἡμέρα τοῦ Κυρίου—are just paralleled by the English phrases "the Lord's day" and "the day of the Lord." Both phrases, in English as well as in Greek, mean "a day specially belonging to the Lord," but in both languages the one is used only for "Sunday" and the other only for "the last day." But it is noteworthy that before the close of the Canon a weekly festival has gained a special name, and this name so soon became a merely technical term that not only do we find in the *Didache* the word ἡμέρα is omitted, but the strangely pleonastic addition of Κυρίου; the phrase used, literally translated, is "the Lord's [day] of the Lord." But this phrase also implies a teaching of the fourth commandment.

The extract which Mr. King quotes to the effect that "none of the Fathers before the fourth century" connect the Lord's day with the fourth commandment, is not quite correct, for before the close of the second century Clement of Alexandria, in his comment on the Decalogue, contained in the *Stromata*, writes: "And the fourth word is that which intimates that the world was created by God, and that He gave us the seventh day as a rest, on account of the trouble that there is in life." But the use made of the statement shows that the writer has fallen into one of the many pitfalls provided for the unwary who use the argument from silence. It does not follow that because no writer has mentioned a connection between the Lord's day and the fourth commandment that there is no such connection. There is an evident connection in the fact that both use a seven-day division of time.

Why should such a division be used? A quotation of Mr. King's attempts an answer by saying that it was "a natural result of the Jewish habits of the earliest Christians." The word "Jewish" is evidently used to denote something merely national as opposed to that which is universal—the writer would not attribute the absence of images in the early church to "Jewish habits." But in such a sense it would be hard to show that the church owes anything to such a cause. Many of the orthodox writings of the centuries immediately following the destruction of Jerusalem are indeed anti-Jewish; so also are many of the customs which then prevailed, e.g.,

fasting on Saturday. St. John never speaks of "the Jews" as the earlier writers of the New Testament do; to him they are ever the people who "received Him not." An interesting controversy on a non-essential point arose in the second century, and it illustrates the comparative influences exercised on the early church by an undeniably Jewish ceremony on the one hand and of the Sabbatical division of time on the other. The controversy was in regard to the annual celebration of the Passion of our Lord. The day of the crucifixion was the fifteenth day of the month Nisan, which was invariably the first day of unleavened bread, whether it fell on the weekly Sabbath or on any other day. But in "that year" in which our Lord suffered that fifteenth of Nisan fell on Friday. The churches most affected by Jewish influences wished the annual commemoration to be on the fifteenth of Nisan; but, as we all know, the churches which wished it always to be on "Good Friday" prevailed.

A question arises which Mr. King has not discussed: Is the command to rest essential to the spirit of the fourth commandment? Dean Stanley hints that it is too long for it to be in its original form as given on Sinai. The *Apostolical Constitutions* (which, by the way, was written some time before the fourth century) speaks of the commandment as being given for "meditation of the law and not for idleness of the hands." It would be hard to *demonstrate* that rest from labour is essential to the keeping a day holy to the Lord. Yet there is much to prevent a thoughtful mind hurriedly coming to the conclusion that the spirit of the law can be preserved when its letter is disregarded. The decision of the congress, which recently discussed the position of working men in Europe, under the presidency of the Emperor of Germany, bore a remarkable testimony to the economical value of a Sabbath rest. Sabbath-keeping is a very fair gauge of the spirituality of a people; and probably most of us have found at home that the most spiritually minded of our friends have acted strictly in regard to the Sabbath. And yet another line of thought is seen when we reflect that labour—as is only too apparent to most of the sons of men—was imposed on us because of transgression. Our offended Judge pronounced the sentence on our race: "in toil shalt thou eat of it all the days of thy life." "Six days shalt thou labour" is really the dread command, but "the seventh is the Sabbath of the Lord thy God" is the voice of mercy remembered in judgment. Our Creator "knoweth our frame; He remembereth that we are dust."

I have been in China but four years; it would, therefore, be unbecoming of me to say anything on the question of excommunication—beyond the hope that nothing that I have written should lead to the cutting off of any name from the church-roll—at least before

the offender's own conscience acknowledged that he had profaned the Sabbath and was guilty. But I should personally be glad of practical help from our fathers on the mission field as to how to employ the members on the Sunday. It would be sad if they learned simply to do no work and did not keep the day holy unto the Lord. Enforced idleness was certainly not the aim of the law. What is the best way to lead our brethren to show an example of Sabbath-keeping which shall appear "honourable" to their neighbours, who see them when at home?

Chinese Dress in the Shanghai Conference.

BY REV. B. C. HENRY.

AS the Conference assembled, one of the first things to strike the observer was the large proportion of missionaries, both men and women, in native dress. Fully one-fourth of those in attendance appeared in the costume of the country. It required some time to become accustomed to the unusual sight, and to feel sure that they were in truth our Anglo-Saxon brothers and sisters. The belief in the expediency of this form of dress has gained ground rapidly in the last few years. It is, in its essence, a question of expediency, not of duty, else, instead of one-fourth, the whole assembly would have appeared in the same costume. As a matter of expediency, it has its strong advocates and equally strong opponents. Not only the members of the China Inland Mission, which has made its use one of its standing regulations, but members of other societies, as well, have adopted it; its use, however, being chiefly confined to the interior and Northern parts of the empire; few, if any, in the central coast and Southern districts having adopted it. The English chairman of the Conference gave it dignity, and stalwart men and graceful women sustained its claims all over the assembly.

The practical motive—to become Chinese to the Chinese—which prompts it, is certainly to be commended, although many question the fact as to whether this important end is any more effectually served in this than in the ordinary way. As a disguise it certainly is a failure; hair, eyes and complexion being insuperable difficulties in this line. The scarcity of dark hair and eyes was conspicuous, while all the lighter shades, with curling locks and

wavy tresses, were rendered all the more noticeable, giving one a peculiar sense of the incongruous, not to say the bizarre.

The question of its wisdom and utility came up repeatedly, both directly and incidentally, during the session of the Conference. The only purely Chinese member of the Conference, the able Rev. Y. K. Yen, created a passing sensation by declaring that if he was free to do it, he would soon cut off his queue and throw away his cumbersome wide-sleeved robe, but when pressed as to its practical utility, confessed that in new fields it was wise to adopt the Chinese dress.

The question as to its healthfulness was decisively answered in the affirmative by several of the physicians present; its advantages in this line over the conventional form of European dress in Eastern climates being evident, and the shoes, with their thick soles of felt, being a protection to the feet, both from dampness and heat. The whole impression, to my unaccustomed mind, was the reverse of pleasing. The conspicuous lack of throat gear, to one to whom a fresh collar is almost a necessity of life, made one wish, at least, for some modification in this line. This lack was, in some cases, partially supplied by a little frilling inserted around the neck.

It is not the dress, however, so much as the inevitable concomitants of a Chinese mode of life that is the serious matter. It may even be a great convenience and a decided boon in the interior, where the tailors are few and the dry goods stores contain nothing from Paris or New York; and well-fitting Chinese clothes are certainly to be preferred to a shabby foreign dress. It may prove a boon in relieving the ladies of that perpetual stitching which seems a part of their lives. One lady said that for five years she had no occasion to do any sewing, the native dress being always at hand, either ready made or easily put into shape by a Chinese needle-woman. But Chinese dress too often means a Chinese house, pure and simple, and native furniture, native utensils, native food. These, when necessity requires, may be cheerfully endured for a time, but to be voluntarily chosen as a permanent order of things implies either a very imperative call of duty or a great lack of prudence. The duty may and very often does exist, and then the course adopted cannot be too highly commended. But economics have a place in missionary life as well as elsewhere, and there is certainly a very terrible waste of vital energy in this mode of life. Men may endure it, as soldiers endure the hardships of the camp or the march, but it is cruelly hard for the ladies. One had but to look at many of the ladies at the Conference to see that they were mere shadows of their former selves, their heroic spirits not being

proof against the physical and mental trials of such a life. The statistics of the great Society, whose name is synonymous with the highest consecration and self-abnegation, show a terrible sacrifice of precious material. It is said that one half of those who enter China under its auspices, return within two years, either to their homeland on earth or to the home above, and that the average term of service for the whole body is only three and a half years. The policy which leads to this alarming sacrifice must be backed by the strongest arguments of necessity before it can be fully justified.

The practical question—does this mode of dress and life bring the missionary any nearer the people?—has not yet been satisfactorily answered. It has, without doubt, its advantages in travelling, and in early residence in new fields. It protects one from much annoyance, growing out of idle curiosity and crowds in the street; but whether it affords any greater facilities in entering the homes and gaining the confidence of the people than the ordinary methods, is a question to which there are decidedly two sides. Do we really become any more fully “Chinese to the Chinese” by such a course, than by keeping to our national dress and customs? is the question upon which more light is earnestly sought. If it be true that it has such advantages, then the path of duty is plain. We must, as far as possible, “become all things to all men,” that we may, by all means, win some, and I venture to say that there was scarcely one among the four hundred and thirty missionaries gathered at Shanghai—or among the twelve hundred in China—who would hesitate a moment about the question of a shaven head, a dangling queue, a flowing robe or loose trousers, thick soles and satin shoes, or the loss of cherished hats and other millinery, if they were *necessary* to bring us nearer to the people or to render our work more effective.

Meanwhile, the experiment is being thoroughly tried. The younger generation especially has accepted it as the solution of one of the great difficulties of missionary life. Without a shadow of prejudice against the new regime, and with a perfect willingness to adopt Chinese dress, if it be of any real advantage, I must say that I am not yet convinced of its general expediency, and, therefore, await the issue of the widespread experiment now going on, ready to accept the outcome.—*The Presbyterian.*

*Recent Criticisms of Missionaries and Missionary Methods.**

Their Results at Home and Abroad.

BY REV. JOHN G. FAGG.

WITHIN the past two years the eyes of the world have been turned with special and surprising intensity upon the preachers of Christianity in heathen lands. The petition of the Negro lad, when asked to lead a prayer-meeting, "Lord, I beseech thee, make thy servant conspicuous," has been granted *us* without our asking. We have been prominent in the *Nineteenth Century* and the *Contemporary Review*. We have figured in the *London Times* and the *New York World*. A thousand magazines and papers of lesser repute have in turn derided our follies or sung our praises. We have been told that we are wasting our brains, exhausting our spirits and squandering ten million dollars annually in propagating a failure. Luxuriously-housed and sumptuously-fed divines have denounced our extravagances and exhorted us to asceticism. We, our dress, our fare, our homes, our ponies, our conduct, our methods have all been under scrutiny.

On this World's Investigation Committee we find the names of statesmen and diplomatists, geographers and philologists, generals and admirals, distinguished preachers and ubiquitous globe-trotters. Some have criticised out of hatred, others out of prejudice, others out of ignorance, others, a minimum, out of genuine sympathy and goodwill. We are not here to bewail and bemoan our condition. We are not here to daub our discussions with sables and glooms. Let us thank God we are getting recognition, even if it be by the battering rams of our enemies. The revival of Hinduism in India, and of Buddhism in Japan, is unquestioned proof that Christianity is getting hold of the heart of India's and Japan's millions. Men do not shoot their arrows into space. They want a target.

Missionaries have wrought successfully enough to build a target big enough to attract the attention of sharpshooters all over the world. Indifference is worse than opposition. "We work as much by antagonism as by inspiration," says Emerson. If our work had utterly failed, its failure would never have been advertised. Just because it has succeeded when men predicted it would fail, and wanted it to fail, therefore it is preached down and written down. Just in proportion as the Lord's work through us prospers, just in that proportion must we expect bitter opposition and unmeasured criticism.

*Read before the Amoy Missionary Association, August 1st, 1890.

"In the moral world, as in the physical, elevation is exposure, and utter insignificance is a better coat of mail against the darts of slander than the noblest virtues of which human nature can boast. No man, therefore, should for a moment think of going into public life unless he is prepared to become the best abused man in Christendom. A public man ought to have a hide as tough and thick as that of a rhinoceros. Not till his epidermis has been hardened to such a degree of impenetrability that rifle balls will be flattened by it, and his sensibility has become so blunted that the stab of a dagger will be mistaken for a mosquito bite, is he fit for eminent station. No character is so exalted as to be above the audacity, none so sacred as to scare the rapaciousness of those who are libelers by trade." These words only apply to that order of critics, fit companions of the carrion-loving crow flying over all the broad East, whose stock of information is the "product of one-fourth of a cipher and the epitome of nothing," and whose sole qualification for their position is a boundless gift of misrepresentation. We welcome heartily all right-motivated criticism. We are to expect criticism. But we are not called upon to answer every attack. It is to be feared that the man who is ever and anon appearing in the papers, armed to the teeth in self-defence, has not much to defend after all.

There are times when issues are to be met fairly and fully. But it is unmanly and unworthy to keep up a running counter-fire of picayune shot against the adversary. A friend of President Lincoln was once conferring with him as to answering some recent calumnies against Lincoln's character and administration. Said he, "Oh, no! If I were to try to read, much less answer, all the attacks made on me, this chamber might as well be closed for any other business. I do the very best I know how, the very best I can, and I mean to keep doing so to the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right, would make no difference." "He that believeth will not make haste." God will vindicate His own work. Only let us prove ourselves workmen who need not be ashamed.

What salutary results have followed, and may we expect to follow this storm of criticism, at home, among ourselves! God makes the wrath of man to praise Him. In the final result it will appear that men can do nothing against the truth but for the truth. The articles by Canon Taylor and W. S. Caine and others, proclaiming the Great Missionary Failure, have called forth the most instructive and inspiring vindications of missions by such

master minds, as Sir W. W. Hunter, Earl Northbrook, Eugene Stock and A. T. Pierson. The Indian Parliament, only a few years ago, sent in its own spontaneous endorsement of missionary effort as an educator and uplifter among the motley population of the Indian Empire. The criticisms by Christian men, asserting that educationalism was pushed at the expense of evangelism, have called forth most abundant evidence that in every field, with perhaps the exception of Japan, the preaching of the Gospel in churches and chapels, in the homes and bazaars, on the highways and byways, is the prime work of the large majority of missionary workers. The criticism of missionary methods has taught, or, we trust, will teach, the churches that those living in the heart of heathenism, breathing its atmosphere, eyes and ears perpetually filled with its sights and sounds, are the best judges of what to do and how to do it. They will learn to set less store by the wise recommendations of the hurried globe-girdler, who, in his eager effort to see this thing and that thing, gets pretty well muddled up about everything. The criticism of missionary modes of living will dissolve many romantic dreams and neutralize much false sympathy. The early missionaries were compelled, by force of circumstances, to live in improvised thatched huts or cheerless native dwellings. There are those driven to these extremities still in the heart of Africa and the remoter parts of this empire. Let the church at home know, and it ought to be thankful to know, that the majority of its representatives abroad are comfortably housed, adequately provided, and consequently are able, with greater peace of mind and security of life, to prosecute the duties of to-day.

Every agitation of the missionary cause, friendly or prejudiced, will, in the end, leave the church better informed. That is the great need. With deputation after deputation visiting the churches, year after year, the ignorance of thousands of Christians on the subject of missions is something astounding. Only a short time ago a distinguished Oxford man was talking to a lady who was seeking to interest him in the Zenana Mission, and he said, "Yes, yes, I have often heard of that mission. Now where is Zenana, by the way?"

Information is the basis of inspiration. Information is the basis of generous, systematic giving. Secular news everybody is familiar with. The most secluded backwoodsman, and loneliest Australian sheepmaster, and grimmest collier takes a paper. Crops and markets, scandals and crimes, stocks and politics, men will know about. But the contemporary life of the church, the record of great awakenings, the inflow of giant errors, the strong grip of hoary superstitions upon the Orient's benighted millions, the perse-

cution and ostracism following confession of Christ, the victories of the Lord's advance-guards over the strongholds of heathenism,—these lie utterly beyond the horizon of large numbers who profess the Christian name. Information, sanctified information, universal information, information by God's accompanying Spirit enlisting, rousing, opening purse-strings, moving and melting men's hearts; that is the church's supreme need. Whether it be wafted home on gentle zephyrs or be driven in by howling storms, we shall rejoice. Only let the church know her duty, her privilege, her temporary defeats and her enduring victories on heathendom's wide domains.

The balance of political power is in the hands of Christian nations. Four-fifths of the world is under the dominion of professedly Christian rulers. They hold the balance of financial power. In the city of Chicago three hundred million dollars in gold are in the control of Christian men. In the city of New York one single church represents wealth to the amount of one hundred millions. Like data could doubtless be produced in Great Britain. We shall rejoice over any instrumentality which shall set free this congested wealth and make it flow out in streams that shall make glad the city of God.

We trust the time will come—if the time ever comes—when men seek *first* the kingdom of God, that Christian men will no longer remain indifferently ignorant of the great work of God in all lands. When the question of the morning will be, "What new progress; what new delays; what new needs for the advancing hosts of Christ's army?" When that time comes our Sabbath contributions will cease degenerating into "nickle-plate narrow-gauge trains, carrying only small-souled passengers;" but the coffers of the Lord will fill and overflow. Then the legions of the Cross will multiply, and it will appear that the church is no longer carrying on a slight frontier skirmish here and there, but is pressing to the very citadel, and will ere long plant the Christian standards on every rampart of Satan.

What results may we look for among ourselves. He is a poor soldier, who does not learn from his enemies as well as from his allies. No place so secluded but the eye of Him who walketh in the midst of the golden candle-sticks is upon us. In Tulu kraal, in South Sea Islander's hut, in Indian's wigwam, in Chinese chapel, His voice is saying to us, "I know thy works." But it is well for us to know the eyes of *men* are upon us. For often when we forget to ask, "What does God think of me, of my work?" we are found asking, "What will *men* think of it," and our listlessness or neglect is rebuked. We shake up ourselves to more earnest, consistent effort. God's poor, as well as God's rich, hold up out hands. Are

we extravagant in attire or fare or dwelling? Let us take the rebuke, even if it come mixed with wormwood from the most self-pampered men of the world, or the most bountifully provided sons of the church. Are we shrinking from contact with the squalid and repulsive masses to whom God has sent us? If the example of our Lord, who refused not to touch even the outcast leper, do not stir us, let the bitter words of those who themselves trample them under foot—and who accuse us of imperiousness and sharpness and coldness—wake up our sympathies, impel us to *seek*, not to *wait* for the lost.

Are we less eager to-day to labor and pray for China's millions than we were when we looked at the reaches of darkness twelve thousand miles away? Let us be sure the blight of heathenism has fallen upon us. If the words of our Lord to every one of us, "Go *thou* and preach the kingdom of God," are evaded, let the stinging, burning words of those who never dream to speak one syllable for Christ, but who watch us only to condemn, move us to steadfast, abundant, fruitful effort for the lost. Then we shall have turned curses into blessings, stumbling blocks into stepping-stones, apparent defeat into glorious victory.

"Are there not signs,
Thunders and voices, in the troubled air?
Do ye not see, upon the mountain tops,
Beacon to beacon answering? Who can tell,
But all the harsh and dissonant sounds which long
Have been, are still disquieting the earth,
Are but the tuning of the various parts
For the grand chorus which shall usher in
The hastening triumphs of the Prince of Peace?
Yes, His shall be the kingdoms.
E'en now the symphonies
Of that blest song are floating thro' the air,
Peace, Peace on earth and glory be to God."

In Memoriam.—Rev. R. E. Abbey.

ROBERT EASTON ABBEY was born in St. Catherine's, Canada, March 22nd, 1852. His parents were plain, but godly people of Scotch birth or parentage. His family was a seafaring one, and his father was a ship-builder. This accounts for the great interest Mr. Abbey took in sailors and shipping. His father died while he was young, and after getting a common school education, he went into business in a dry-goods store. According to his own account, he was not, at first, a success, and was frequently dropped in the dull season. But he was determined to succeed; and perseverance, honesty and faithfulness brought him up to the top round of the ladder before he finally left this line of work. Meanwhile, when he

lost a position in his chosen pursuit, he was not idle, accepting any honest work that offered. At one time he learned the trade of a house carpenter for three months; at another, he worked in a cooper's shop.

When about seventeen years old, he went to Toledo, Ohio, hoping to find larger opportunities there. His mother and brothers followed him, and Toledo was his home until his mother's death.

About a year after going to Toledo, he attended some of Moody's meetings and experienced what he thought at the time was conversion, but which, at a later date, he believed to be a reconsecration, as from a child he had a Christian's faith and led a Christian life, until his sixteenth year, when he indulged, as do so many boys of that age who are their own masters, in some bad habits and associated with those whose influence was not for good. These meetings of Moody's were instrumental in drawing him back from that dangerous road, and after that he was an active Christian. As a member of the Y. M. C. A. he went among the sailors and visited the jails.

His pastor, Rev. Henry MacCracken, noticing his zeal and ability, suggested to him that he might give himself entirely to the ministry of the Word. Dr. MacCracken assisted him in his evening studies, and was his friend and counsellor through college and seminary.

When he entered college, he was behind his class-mates, but his industry and studious habits brought him up so far as to tempt him to strive for the class honors. This was a mistake on his part, which he often regretted. It brought on an attack of nervous prostration, which injured his nervous system permanently. In later years, whenever his nerves were overworked, he dreamed that he was back in Wooster, striving for the honors. In one way it was an advantage to him, as he was always on his guard, especially as this climate is trying to the nerves. After staying out of college for several weeks, he returned against his mother's and physician's advice and, as he says, by sheer will power, he controlled his nerves and finished his course with the coveted honors, at Wooster University, Wooster, Ohio, in 1879.

His seminary course, which he took at Union Seminary, New York city, he often referred to as a pleasure throughout. The study of theological themes, the opportunity, ardently embraced, of hearing the best preachers, the city life and excitement were all delights.

His college and seminary vacations were generally spent in work, such as book-selling or canvassing, as he needed money to pay his expenses. These were partly met by the Board of Education

and toward the close of his college course by the sale of a small property, left him by his mother, but these resources had to be largely supplemented by his own efforts. During the last seminary vacation he supplied the pulpit in Napoleon, Ohio, for some months, and acquired some pastoral experience there.

At what time he first directed his mind to the foreign field I do not know. I think not before he went to the seminary. At that time there was considerable interest in missions there, and Mr. Abbey joined a band of five or six in his class, who decided for the foreign work. Messrs. Hayes, Mills and Chapin, of the Central China Mission, and Mr. Gilbert Reid, of Shantung, were in this group.

When he came to China the work in Nanking was just taking on a new lease of life. Our present property had just been bought, a new physician had just begun work and two new missionaries—Messrs. Hayes and Abbey—brought new life and fresh vigor into the work. In a few months there was a retrograde movement, when Mr. Abbey and myself were left the only missionaries in Nanking for some time. Mr. Abbey was obliged to take charge of the station, and did his best to superintend and guide the work of others, and after he had been here about six months he began leading in prayer and speaking as well as he could. But we were not alone long; the next fall Mr. Leaman returned and Mr. Chapin moved here; Mr. Worley, of the Methodist Mission, occupied our old premises at Pien Ying, and Mr. Hart began looking for land, and the occupation of Nanking has gone on rapidly from that time to this. Mr. Abbey, in his eight years, has seen all stages of this occupation, and so far as it was in his power, has encouraged and helped it on.

When Mr. Leaman returned Mr. Abbey gladly turned over to him the responsibilities and general oversight of the station, and spent his time chiefly in study, though he took special charge of Pien Ying, in the Southern part of the city, the first home of the mission. As time went on, and his abilities were increased, he rented the street chapel on the South Gate street and began itineration in the country to the South-east. These two branches of work he considered to be vitally connected together and to be the most satisfactory methods of evangelizing both city and country.

But as he gradually became more and more impressed with the unsatisfactoriness and inadequacy of our present staff of preachers, and the radical defects of heathen school teachers, he was drawn more and more to the boarding school; reluctantly, however, for he felt the difficulties, and he was always persuaded that the evangelistic was the work of missions. He often said that he felt

he was stooping in teaching school, and that if he could not conduct a school on a strong evangelistic basis, he would not teach school at all. It was after two or three years of prayerful consideration that with fear and trembling we gathered in our first few scholars in March, 1888. The beginning was not very encouraging. The scholars seemed to go away faster that they came in, and in two months the teacher left, but Mr. Abbey was not easily discouraged. The few boys were put under the nominal care of the day-school teacher, but Mr. Abbey himself gave them all their instruction for six months. Since then he has had a Christian Chinese assistant, who is capable of teaching mathematics and the sciences, but he has felt it imperative to teach, at least once, every branch taught in the school, that he might know what was taught and what progress the scholars should make, and thus be capable of properly superintending other teachers.

Also he desired to come in contact with each class in the school, particularly in the religious instruction, that he might know all the boys and have an opportunity to influence them.

This has kept him very busy. Every year he has had new branches to teach, and has had to prepare carefully. But he did not entirely drop the evangelistic work.

The street chapel, with its constant tax on time and strength, could not be thought of, but occasional trips in the country were made, and Mr. Abbey hoped that after his return from America, and when his boys were able to assist in teaching, that he could do more itineration.

He purposely kept the school small, for several reasons; first, that the influence in the school might be strongly Christian, which would be difficult with a large influx of heathenism every year, until the school was older and had a stronger influence of its own; secondly, because he did not wish the native teacher to have more than he could manage during his expected furlough next year; thirdly, he wished to train up his own assistants before having a large school, if he ever had one; and fourthly, he believed that a small school could always be better influenced for Christ than a large one. It was not his expectation to enlarge it much beyond twenty-five scholars. At present it has only eleven.

I think Mr. Abbey had rare gifts for the work of school teaching. He was thorough and strict in the class room; had a great deal of push and perseverance as well as patience in training the stupid. Then he was friendly with the boys out of the class room and won their confidence, and he had a rare insight into character, which is important, especially in China.

One point in which his school differs from most others is in the moderate study of the classics. It is well not to say much of this, for "Let not him that girdeth on the harness boast himself as he that putteth it off," but I hope the experiment will be allowed to go on, for if it is *possible* to make a fairly good scholar without his being crammed with Confucianism half the time he is in school, it is certainly *desirable*.

Of Mr. Abbey's character it may be said that the better he was known and understood, the better he was loved. He was sometimes lacking in tact, and was more gracious in his feelings than in his manner. It was his misfortune to be sometimes misunderstood. Then in his impetuosity, and too clear sightedness and frankness, he made some mistakes during the first years, but during the eight years that it has been my privilege to know him, it is remarkable how he grew and developed in many respects. He was never so set in his ways that he could not be influenced; he was always striving to improve. His hasty impulses were subdued by a soberer second judgment. He learned much in the way of patience in dealing with the Chinese. And in controlling his naturally quick temper, and his tendency to worry and anxiety, he was an example to all. Many of us find that the Chinese climate or people have a tendency to sharpen our tempers and wear out our patience, but he was so on his guard that the tendency was the other way.

Two strong features of his character show themselves in every department of his: life a dogged determination to succeed and a careful consideration of the means to success. As a dry-goods clerk, as a student at college, as a missionary on the field and even on what was to be his death-bed, he constantly manifested these traits of character. It was pathetic to see him in those last days trying to breath or to sleep; his patient efforts over and over again trying every means, and saying that it only needed an effort of the will. Alas! he was not successful that time, but it was an illustration of his character. It is not my desire to give an eulogy, and I am too near him to have the right perspective in giving an estimate of his character, but I have mentioned these few points as I thought it might be for our profit.

Of his last days it is not necessary to say much, and indeed I cannot. It has all been too sudden. It was a privilege to wait by his bed-side and be the recipient of his love, to know that every little thing done for him was appreciated, to witness his love and longings for his scholars and his willingness to die if such were God's will; though hope was strong in my breast, the end came soon.

Earl Tsong (鄭莊) of Zeng.

A Story of Chinese Feudal Times.

IN the year B. C. 1122, Fah, the son of the great "Chief of the West," better known as Vên Wong, overthrew Chow Sin, the debauched King of the Yin dynasty and established the dynasty of Chow, himself ascending the throne under the title of Vu Wong. The government under this dynasty was a continuation of the feudal system that had prevailed in the two former. Much as Chinese scholars delight to speak of the continuity of the empire in its present form from the days of Yao and Shun (B. C. 2350), yet the empire, as it now exists under one absolute ruler, was not known until the overthrow of the Chow dynasty and the elevation of the house of Ts'in. This was but little more than 200 years before Christ, or over 2,000 years after the time of Yao and Shun.

On the accession of Vu Wong, the first ruler of the Chow dynasty, the country was divided between his chief officers and various members of his own family. These divisions were each known as a *state*, and their princes bore various titles, which may be translated as Duke, Marquis, Earl, Count and Baron. Each of the princes, while acknowledging the suzerainty of the king, was practically independent in his own borders. They were required to make regular visits to the court, to pay their respects to the king, and were under obligations to render military service at his call, but beyond this each in his own state followed his own will. The kings retained under their immediate hand a section or state, which was known as the patrimony of the ruling house. The revenue and army of this particular State were always at their disposal, but they could appropriate that of the other States only by a requisition upon, and the consent of, the ruling prince.

Of course under such a government the unity and peace of the kingdom depended upon the vigor and strength of the suzerain or king. A strong, determined ruler—one who could make his barons fear him—could preserve the unity of the State and compel the various princes to confine themselves to their legitimate sphere and to the performance of their legitimate duties. But under a weak ruler the barons would assert themselves. So during the Chow dynasty. Under Vu Wong, and three or four of his immediate successors, men of intellect and force, the house of Chow maintained its influence in the kingdom, and its princes were respected and feared by the princes of the various States. But after these

there was a steady decline in the influence of the throne; under a line of feeble rulers, the power of the kingdom passed into the hands of the great vassals, the king becoming a mere figure-head. Moreover, these great vassals, ambitious, grasping, each seeking his own aggrandisement and caring but little for the general welfare, by their intrigues and wars involved the kingdom in confusion and anarchy. These were the old feudal days of China, and the people never weary of telling the tales and reading the stories of those times. Just as we are always interested in the tales of the feudal days of Europe, tales of chivalry and war, of love and intrigue, so the Chinese delight in the stories of the contending States, their own feudal times. With reference to this time, Mr. Oxenham, in the preface to his *Historical Atlas of China*, says: "There can be little doubt that the competition in arms, in diplomacy, in military discipline, in material civilization and in education, caused the Chinese of that period to reach a very high level of ability, of skill and of material progress. It was so under similar circumstances in Greece, in Arabia, in Italy, and it is so in modern Europe, and we can no more wonder at the fond pride with which the Chinese regard that famous time, than we can at the European for his admiration of ancient Greece and Rome. Against Plato and Aristotle place Confucius and Mencius; whilst China then had statesmen and orators not greatly inferior to those of antiquity." But in thinking of the feudal days of China we must remember that while the feudal days of Europe were but yesterday, those of China were several hundred years before Christ, or more than 2,000 years before ours. The Chinese government passed through feudalism to the empire some 200 years before Christ, and while there has been frequent change of dynasty, the empire has stood to the present time, not simply representing a strong central power, such as that vested in the emperor, but also as the protest of the Chinese people against the anarchy and confusion of feudalism and in favor of a settled government. Just as the overthrow of the feudal Lords in England, in Europe, tended to the liberty of the masses, so the Chinese empire to-day—and from the beginning it has been so—secures to the masses of the Chinese people freedom from war and anarchy and a large measure of personal liberty. The empire is a distinct recognition of the democracy.

But to return to the feudal days of China. We can probably best illustrate that period by giving the story of some prominent actor of the time. For this purpose we have chosen the story of Earl Tsong, of the State of Zêng, a man who exerted great influence in his time. He came into power just after the loss of the Western Chow and the removal of the capital to Loh Yang, a time which

may be properly regarded as the beginning of the real feudal days of China. There were other men of the feudal period far more prominent than Earl Tsong, but the story of his exploits will give us a very good insight into the times and the condition of China during that period. He had much to do with destroying the influence of the King and increasing the power of the feudal princes. Dr. Legge says of him, "That he was certainly the ruling spirit of his time—shrewd, crafty and daring—the hero of the first part of the Spring and Autumn Annals."

The first Earl of Zêng was a younger son of the King Li Wong, and was invested with the feoff of Zêng, which was cut off from the patrimony of Chow by his brother the King Sien Wong. He was known as the Earl Hwan of Zêng. Besides being invested with this feoff, he was also appointed minister of education, and so made one of the chief ministers of the empire.

Sien Wong was rather a weak ruler, but his son and successor, Yen Wong, was weaker. Under him the Earl of Zêng retained the position that he had held under his father, and history records that he served him faithfully. But the wisest and most faithful of ministers could not avert calamity from such a ruler as Yen Wong. Inattentive to the duties of his position, weak, licentious, he involved the empire in confusion. By his attachment to his beautiful concubine, Pao Sz, he first estranged the Princes of the States, and then lost to his dynasty half the kingdom and his own life. To illustrate. Pao Sz, the king's concubine, was a perfect beauty, but she never smiled. The king used every means in his power to entice a smile on her beautiful face, but failed. He finally offered a reward of one thousand pieces of gold to any one who would make Pao Sz laugh. The Earl of Kwöh then suggested a plan, which was adopted. The King had an agreement with the Princes of the States, that in case his patrimony was invaded by any enemy, he should kindle a beacon fire on Mount Li, and they seeing it would hurry to his rescue. So Yen Wong, following the suggestion of the Earl of Kwöh, against the earnest protest of the Earl of Zêng, in a time of perfect quiet, with no danger threatening, hoping to provoke Pao Sz to laugh, ordered the beacon fires kindled. The Princes seeing the flaring beacon, each hastily gathered his troops and rushed to the rescue, only to find themselves not needed. As Pao Sz watched the Princes moving quickly hither and thither, marshalling their troops for the king's rescue, and then their blank countenances when they found out that they had been fooled, she laughed heartily. Yen Wong was delighted, and paid the Earl of Kwöh the thousand pieces of gold, but the Princes went back home very angry. They had utterly lost respect for, and faith in, the king.

It was not very long after this that the Dog Barbarians of the West invaded the patrimony of Chow, for the power of the Chinese was not yet sufficient to overawe these aborigines. All along during this period frequent raids were made by these barbarians into the States of China, chiefly from the North and West. At this time they came swiftly and in great force, and before Yew Wong had time to prepare for defence, he was shut up in his capital. His only resource was in the Princes of the States, and by the advice of the Earl of Zêng he again kindled the beacon fires on Mount Li. But though the fires were seen, no Prince came to the rescue. They would not risk being made fools of twice. So the capital was taken. Yew Wong fled, but was overtaken by the barbarians and slain. With him also fell the first Earl of Zêng, who died, bravely attempting to defend his King. Pao Sz was captured, but finally committed suicide.

This Earl of Zêng was succeeded by his son, under the title of Earl Vu. This Earl Vu, hearing of his father's death, at once gathered the forces of Zêng and attacked the barbarians, but he was badly defeated. He then, in company with the Princes of several other States, again attacked them; this time driving them out of the capital and putting Yew Wong's son on the throne. He came to the throne as Ping Wong. Though the barbarians were driven from the capital, yet they still remained in Chow, and that in great force. The new king—Ping Wong—a timid Prince, frightened at his father's death and fearful lest he should come to a like end at the hands of the same enemies, determined to leave the Western Chow in their hands and remove his court to Loh Yang, the Eastern capital. He bestowed the Western Chow, then in the hands of the barbarians, upon the Earl of Ts'in, who being a bold and vigorous Prince, at once drove out the barbarians, enlarged his territory, and so laid the foundation of the future Ts'in dynasty.

This move to Loh Yang accomplished, Earl Vu of Zêng returned home and set himself to the task of strengthening his State. He maintained good relations with the King and his fellow Princes, but at the same time he made use of his high position in the kingdom and the King's weakness to encroach upon the patrimony of Chow, and so enlarge his own State. The Earl Vu had two sons, and in his house was in part re-enacted the story of Jacob and Esau. The Earl delighted in his elder son, whom his wife Vu Kiang hated. She begged her husband to supplant him by his younger brother Tō Soh, who was her favourite. But the Earl positively refused to do so, and at his death, which occurred shortly afterwards, he left the State to his elder son, who assumed the government as Earl Tsong.

It was in the time of Hezekiah, King of Judea, and in the very year B. C. 721, that Sargon King of Assyria took Samaria and led the children of Israel into captivity, that Earl Tsong of Zèng defeated his brother Tō Soh and came into the undisputed possession of his State. For no sooner had he succeeded his father, than his brother Tō Soh, assisted by his mother Vu Kiang, commenced the work of attempting to displace him. At Vu Kiang's earnest solicitation, Earl Tsong conferred an important city in the State upon Tō Soh, who at once began to gather there materials and enginery of war, as rapidly as possible. During all this preparation Earl Tsong made no motion to interfere, but nothing was done without his knowledge. He was waiting for his brother to make the first move, and so openly show his purpose. He was determined not to give him the opportunity of saying that it was unfraternal conduct that had forced him into rebellion. Earl Tsong was too shrewd for this. But when after a short while Tō Soh did show his hand, Earl Tsong marched against him with such swiftness, and in such force, that the rebellion was instantly stamped out. The project failed so utterly and so suddenly that Tō Soh, completely discouraged, committed suicide. It was only after this defeat that the Earl obtained certain proof of the fact that his mother Vu Kiang had incited his brother to this rebellion, and had also greatly assisted him in the undertaking. Stung by his mother's conduct in the excitement of his victory, he ordered her to be removed from his palace and from his capital, and vowed never to see her again until they reached the Yellow Springs, or Hades. Some time after this, when the State was again quieted, Earl Tsong deeply regretted his rash vow and wished very much to be free from it. He earnestly desired to bring his mother home again, but seeing no way to get around his oath, he feared to violate it. At this junction one of the officers of Zèng, named Kao Soh, hearing of the Earl's treatment of his mother, came to see him, bringing at the same time, as a present, several birds that were specially a type of unfilial conduct—it being commonly reported that as soon as they had grown up they regularly devoured the mother-bird. While Kao Soh was explaining this peculiarity of the birds, attendants brought in a steaming mutton. The Earl ordered a choice piece cut off and given Kao Soh to eat. But Kao Soh, upon receiving it, took a piece of paper and wrapped it up. Upon the Earl's asking why he did this instead of eating it, he replied that he was saving it for his old mother, who seldom had an opportunity to eat such choice food. Earl Tsong praised his filial conduct, and at the same time bewailed his own fate, he having been separated from his mother. Kao Soh at once suggested a plan whereby he could avoid his oath and at the same

time receive his mother home again. He proposed that they dig into the earth until they reached the Yellow Springs, and that the Earl and his mother descend into the pit and there at the Yellow Springs meet and effect a reconciliation. The Earl gladly approved the plan. Five hundred men were at once set to work, digging a pit of more than one hundred feet, until the waters gushed out. At this depth an arbor was built, with steps leading to it from above. Kao Soh first led Vu Kiang thither; then Earl Tsong descended, and bowing at his mother's feet, confessed his unfilial conduct. She in turn lifted him up, claiming that the sin was hers. As the Earl descended into the pit, he chanted,

"This great tunnel, within,
With joy doth run."

And as they came forth Vu Kiang sang,

"This great tunnel, without,
Joy flies about."

Together they ascended from the pit and returned to the palace. A thorough reconciliation was effected, and Earl Tsong could no longer be charged with unfilial conduct.

But the trouble stirred up by Tō Soh and Vu Kiang did not end here. Tō Soh's son had fled into the adjoining State of Wei, carrying to its Marquis a pitiful tale of his father's murder, his grandmother's banishment, and begged the Marquis to assist him in wreaking vengeance on his uncle Earl Tsong, the monster who had wrought all this evil. The Marquis of Wei was much affected by the story, and it is remarkable how all along through the history of these times, these princes were shocked, overwhelmed, by the story of the crimes of their fellow-princes, and how ready they were to wreak vengeance on them. So now. The Marquis of Wei at once put an army in the field against Zêng. Earl Tsong moved out promptly to oppose this force, but he at the same time sent a letter to the Marquis, giving him a true account of the troubles in Zêng, also of his reconciliation with his mother, and asked him to withdraw his troops. Upon the receipt of this letter the Marquis of Wei promptly recalled his troops, and so nothing came of this except a slight skirmish, in which Wei rather got the worst of it. On this occasion the attack was averted, but after a few years this same question was made an excuse by a new Marquis of Wei, for another attack on Zêng.

Partly owing to these troubles in Zêng, but also to his natural disposition and contempt of the King, Earl Tsong had not for a long time gone to court to pay his respects to his suzerain, nor had he borne his share of the government of the kingdom, which his position as one of the chief ministers required of him. On account of this, the King—Ping Wong—was very angry with him, and desired to

dismiss him and appoint the Earl of Kwōh in his stead. This news was immediately brought to Earl Tsong by spies whom he retained at court. For while he had not thought it worth while to go to court himself, yet he suffered nothing to take place there without his knowledge. Hearing thus of the King's intention, he at once went to Loh Yang and promptly talked the matter over with Ping Wong. Now that the Earl was present the King was not only afraid to dismiss him, but received him with all respect. Fearing the anger of his aggressive minister, the King lowered his royal dignity by condescending to treat with him as with an equal. A regular treaty was entered into between them, each giving into the hands of the other his eldest son, a pledge of good faith. So Earl Tsong returned from court, not only not dismissed from office, but he also brought with him the heir to the throne, the king's pledge that he would not dismiss him. Though the Earl would not attend to the duties of his office, yet he was not willing to lose anything that would weaken his power and influence in the kingdom.

After a feeble reign of 51 years, in the year B. C. 719, Ping Wong died. The settlement of the succession was in the hands of the Duke of Chow and the Earl of Zèng. Accordingly Earl Tsong immediately gave up the heir-apparent, who had been a hostage in his hands, and he set out for Loh Yang to succeed his father. But before the formalities of ascending the throne could be gone through with, overcome by shame and anger at having been a hostage in Zèng, together with grief at his father's death, he died, and the succession passed on to his son Ling, who ascended the throne as Hwan Loong.

[To be continued.]

Correspondence.

To the Editor of

"THE RECORDER."

DEAR SIR: In view of Dr. Wright's letters, which have just appeared in the *Recorder* and *Messenger*, a few words of explanation from me may not be deemed out of place. Hitherto not a line of mine has appeared in print on this subject. I sincerely hoped that there would be no necessity to break the silence which I had imposed upon myself. The public-

ation of these letters, however, alters the case and makes it desirable that I should present to your readers such a statement of facts as will enable them to understand my action in regard to the version in question.

When the proposal referred to by Dr. Wright was made to me, my Wên-li version had been in circulation for more than two years. Should any one wish to know how I came to undertake that work, I would refer

him to a letter which appeared on the subject in the *Chinese Recorder* of April, 1886. Having completed my *Wén-li* version, it was suggested to me that it would be well to bring out a version in the Mandarin colloquial, based upon it and uniform with it. The idea commended itself to my judgment, and seeing that the work could be done without the expenditure of much time and labour, I fell in with the suggestion. The spirit in which I went about this new piece of work will appear from the following note, issued along with the first instalment of the new version. The Rev. J. Wallace Wilson was in charge of the National Bible Society's Press at the time, and the note, dated January, 1888, was drawn up by him. It reads thus: "The present work is Mr. John's version of the N. T., reproduced in Mandarin. His aim in bringing it out has been to produce a version in Mandarin that shall be one in its rendering with his *Wén-li* version already published. It will be seen that the translator has made it a point to follow the language employed in the two existing Mandarin versions as closely as possible. Though the style adopted in the two older versions differs considerably the one from the other, and though this differs from both, the native reader will, it is to be hoped, have no difficulty in recognizing the fact that the three are essentially one. The present translator is desirous of expressing his obligations to the labors of his predecessors. The Northern version is indebted to the Southern, and this, which may be called the central, is greatly indebted to both. Should the day ever come when all

three shall disappear in one universally accepted version, no one will rejoice more heartily than Mr. John himself." I wish to call special attention to this note, as revealing the aim and hopes of the translator in the production of this version. The *Wén-li* version had been adopted by both the B. and F. and the N. B. S., and my aim was to reproduce it in Mandarin.

Whilst my mind was occupied with this new scheme, I received a letter from Mr. Dyer, dated 15th December, 1885, containing the following request:—"I am very glad to hear what you said about the desire for a Colloquial Mandarin Version, and do trust that some day such a version may be undertaken and carried through. But should you be led to decide upon such work, may I ask that you will give the B. and F. Bible Society the refusal of paying all the expenses." Hitherto I had been working in connection with the National Bible Society of Scotland, and it was my intention to continue to do so. Having, however, talked the matter over with Mr. Archibald, I wrote Mr. Dyer, expressing my willingness to comply with his request. Mr. Dyer brought the matter before his committee, and on April 17th, 1886, wrote me as follows:—"I have heard from our Editorial Secretary in regard to the proposals to discontinue the Southern Mandarin Version and to form a new one. The matter has been brought before the Committee, and the proposal is favourably entertained. A final decision has not, however, been yet come to. In the meantime would you kindly give your present thoughts in regard to the following

extract from the letter: 'Let me add that the committee fully appreciate Mr. John's kindness in consenting to undertake the work. . . . At the same time the committee would be much gratified, if in case the work be undertaken, he were willing to submit it to a revision committee, as is the custom with all similar work done for the Society. Such a committee would no doubt cause some delay, but it would lead not only to the perfecting of the version, but would be an additional guarantee for its acceptance in the different mission fields.' From the remarks made by you in the April number of the *Recorder*, I take it there will be no difficulty on this point, provided that you be a member of the Revision Committee. Kindly let me hear from you if possible at once."

The remarks referred to by Mr Dyer, regard the *Wên-li* version, and read thus:—"I am naturally anxious to make it all that my friend Bishop Moule wishes it to be, and I am quite prepared to bestow upon it one, two or three years more labour, in order to perfect its rendering, in communication with my brethren. This would remove the objection felt by Dr. Mateer in regard to submitting such criticisms to the author, who might be biased in favour of his own rendering. The author would be a member of the committee and would have a voice in every decision, but he would no more be the one man holding the authority of adoption or rejection. If this plan, or some modification of it, could be inaugurated, I should be glad." (See *Chinese Recorder*, April, 1886.)

My reply to Mr. Dyer has been given by Dr. Wright in the November number of the *Recorder*, and it reads thus:—"Many thanks for your letter just to hand. I am quite willing to submit my translation to a committee, on the condition that it be a small and competent one, and in sympathy with my work. A committee of four, besides myself, would be quite large enough. My aim would be to bring out a version in *Easy Mandarin*." After waiting many months, on March 21st, 1887, Mr. Dyer wrote me as follows:—"I received a letter from our Editorial Secretary, partly in reference to the subject of the proposed Mandarin New Testament which you kindly offered to prepare in connection with this Society. He gave me the decision of the Committee on the subject. I am anxious to ask you if you will kindly forbear a little longer in regard to the matter, with us. . . . After receiving the Editorial Secretary's letter, I wrote to him on a certain point contained in his letter, and altogether trust our effort may not be in vain. It is rather much to ask this favour of you. Nevertheless, I hope you will not consider it too great a request."

I knew, however, that the scheme had been rejected, and that it would be useless to wait. Thus, after more than a year of correspondence with the B. and F., the idea of carrying on this work in connection with them was abandoned. It was asked by their agent in China to bring out a version in connection with them, and I consented to do so. It was suggested by them that the work, if undertaken, be submitted to a revision committee, and I ex-

pressed my willingness to comply. Nevertheless, the scheme was rejected, and, so far as I can see now, on the ground that it stipulated that the committee should be in sympathy with me in my work! Dr. Wright's words are—Mr. Dyer significantly added:—"So far satisfactory. Only, that they must be 'in sympathy,' may qualify, to a great extent, the acceptance by the missionaries of the version." But could I have asked for less? Would it have been possible to carry on the work at all with men who were not in sympathy with it? Let the history of the Delegates' version be the reply to this question. The members of the committee were: Dr. Medhurst, Bishop Boone, Dr. Bridgman, Messrs. Lowrie and Stronach. Mr. Lowrie was drowned shortly after the work was begun, and Mr. Milne was elected to fill his place. "Bishop Boone never attended a meeting of the Delegates after the first Chapter of Matthew's Gospel was finished, and Dr. Bridgman never made a suggestion which his colleagues could accept, and when the version was finished, he repudiated all responsibility for it, so that the version was virtually the work of the English missionaries—Medhurst, Stronach and Milne." (See Bible Society's Monthly Report, September, 1882.) Such is the history of that important attempt to bring out a *union* version, a history full of practical significance to us all at the present time.

I have now given the substance of the correspondence which passed between the B. and F. and myself up to date, and it may be safely left to your readers to decide for themselves as to whether Dr.

Wright has any valid ground for the following lament: "I had corresponded in vain regarding united action in Easy *Wén-li*, and this was my first encouragement to hope for a united version in Mandarin."

Having come to the end of my negotiations with the B. and F. I went on with my work in connection with the N. B. S.; and I find that on Monday, December 26th, 1887, I was able to write in my diary: "I am taking study work more quietly this week, having finished my Mandarin version of the four Gospels." Finding that the work was going on, the committee of the B. and F. changed their minds and proposed to the N. B. S. that the two Societies should unite in the important work of bringing out the version. The N. B. S. acceded to this request, and hence "the united appeal of the two Societies."

Dr. Wright states that after they had formulated their joint letter to me, and before it had reached me, I telegraphed my refusal, and that is true. But it is true also that I had received from Scotland a draft of the scheme, several weeks before the joint letter came to hand, and that the telegram was sent with a *full knowledge* of its nature. When the joint letter came, I found that one or two changes had been made; but, looking at the work from my stand-point, they were changes for the worse. When I sent the telegram I did not know that a *joint* letter was contemplated. The telegram was followed by two letters addressed to M. Slowan, in which I gave some of my reasons for declining the honour which the Societies desired to confer upon me. One of these letters has been given

by Dr. Wright in the November number of the *Recorder*. The other letter was of a more private nature, and entered more fully into details. Unfortunately I cannot find my copy of it, and am unable to reproduce it here, as I should like to do. But my reasons for declining the task proposed to me by the Societies, are perfectly distinct in my mind. I talked them over with Mr. Wilson again and again at the time, and I have no difficulty in reproducing them now. Among the many reasons which weighed with me, I may mention the following:—(1.) The enormous expenditure of time and labour which the details of the scheme, as proposed to me, would have involved. Had there been no other consideration, this one would have been quite enough to prevent me from attempting the task. (2.) My *Wén-li* version had been in existence for some time, and both Societies were circulating it. What I proposed to do from the beginning was to bring out this version in the Mandarin dialect, and thus, as it has been already stated, secure a version in Mandarin that would be one in its rendering with the existing version in *Wén-li*. If I had adopted the Societies' scheme, I should have had to lay my *Wén-li* version aside, and bring out another based on the new Mandarin version. For this I did not feel prepared. (3.) I feel that the position of preëminence offered to me by the Societies was a position which I could not accept from them. That is a position which no missionary could accept, except at the hands of the missionaries themselves. Dr. Wright states that he is unwilling to be drawn into controversy about

my motives, and that he does not call in question this explanation, because he does not know the latent motives which may have influenced me. I do not attach undue importance to this explanation, but that the motive was there at the time, I *know*, and there are others who know it also. (4.) I believed, then, and I believe still that the scheme was an impossible one. I have asked the opinion of several missionaries since the Conference, and every one, without a single exception, has pronounced it *impossible*. Shortly after the Conference I showed it to a missionary of more than 35 years standing, and a man of preëminent position among his brethren. Having read the entire correspondence, he looked at me and said, "Why, what else could you have said? If Dr. Wright had read the whole of that, half the Conference would have got up and re-echoed the word *impossible*."

Such are some of the considerations which influenced my decision at the time. They appeared to me good and valid then, and they do not appear to me less so now. Dr. Wright tells you that though the Committee considered the basis fitted to give satisfaction, they added: "We shall be ready to consider any modification of it which you may suggest." That is true; but I had had more than a year of *useless* correspondence with the B. and F. on this Mandarin version question. The previous attempt had ended in a failure. I had neither the faith nor the courage to face such another experience.

One word in conclusion. Dr. Wright was perfectly right in assuring the Conference that the desire for *Union Versions* on the part

of the two Societies was sincere and strong; and he was right also in adducing, in proof of this, the fact that an attempt had been made by both Societies to procure such a version. So far I have no fault to find with Dr. Wright; and if he had stopped here, there would have been no need for the explanation which I give in this letter. But Dr. Wright was not satisfied with explaining the position of the two Societies on the question of union versions. He seems to have felt it to be his duty to point me out as the enemy with whom the Societies had to contend, and to whose strange obstinacy past failure was to be ascribed. It does not seem to have occurred to Dr. Wright that I may have had good reasons for my action; on the contrary my conduct seems to have appeared to him a riddle which could not be solved on any supposition creditable to myself. Such is the impression which his printed speeches left on my mind; and such, I know, is the impression which they left on the minds of many when spoken at the Conference. All this is to be regretted. It is also to be forgotten; and the sooner forgotten, the better it will be for us all.

I make no reference to Dr. Wright's criticisms on the preface to Mark's Gospel. Mr. Foster's gravest charge against Dr. Wright was based on these criticisms. Dr. Wright, however, attempts no self-defence in these letters. This being the case, it is not necessary that I should take any notice of that unfortunate attack on his part.

I am,

Yours faithfully,

GRIFFITH JOHN.

HANKOW, November 15th, 1890.

ACTION OF THE AMERICAN, AND
BRITISH AND FOREIGN AND SCOTCH
BIBLE SOCIETIES IN REGARD TO A
UNION VERSION OF THE SCRIPTURES.

AMERICAN BIBLE SOCIETY,
Bible House, New York.
Oct. 3rd, 1890.

Rev. J. W. STEVENSON,
China Inland Mission, Shanghai,
Joint Secretary, etc.

DEAR SIR: I have now the pleasure of acknowledging the receipt of a letter dated June 6th, 1890, and signed by Messrs. Mateer, Gibson and Hill, who write in behalf of the three Executive Committees appointed by the Missionary Conference lately held in Shanghai, asking for the co-operation of the American Bible Society in the new plans for securing union standard versions of the Scriptures in Chinese.

As it was requested that the reply to this communication might be addressed to you, I am directed by our Committee on Versions and our Board of Managers to say that they recognise with great satisfaction the wisdom and harmony which characterized the Missionary Conference which assembled in Shanghai in May of this year, and to express their approval of the plans there adopted for securing uniform standard versions of the Holy Scriptures in Mandarin, Classical and Easy *Wén-li*. It is their opinion that if the Missionary Boards detail their representatives to prepare the versions and revisions which are contemplated, the Bible Societies of America and Great Britain may fitly arrange to provide for the necessary expenses incidental to the work apart from the support of the translators. Inas-

much as a long time will necessarily elapse before the consummation of the plan, they advise that versions which have already been approved and published at the expense of this Society, be perpetuated until some better things are provided, and in respect to the Easy *Wén-li* New Testament of Bishop Burdon and Dr. Blodget, which was printed tentatively in 1889, they wait for the advice of the committee on the Easy *Wén-li* translation, of which Committee both of those translators are to be members.

Earnestly hoping that the movement now inaugurated so auspiciously, may be crowned with the heavenly benediction and meet with full success,

I am, very truly yours,
EDWARD W. GILMAN,
Cor. Sec.

BRITISH AND FOREIGN BIBLE
SOCIETY,

146 Queen Victoria Street,
London, E.C., Oct. 15th, 1890.

Rev. Dr. MATEER, Rev. J. C. GIBSON,
M.A. and Rev. DAVID HILL.

GENTLEMEN:

The Secretaries brought before our General Committee your letter of June 6th, referring to the unanimous resolutions come to at the Shanghai Conference, with a view to the production of one Bible, the same in substance, for common use in China, in

1. High *Wén-li*
2. Easy *Wén-li*
3. Mandarin

and stating that three Executive Committees have been formed to carry out the work in the manner prescribed by the Conference, and asking for the liberal patronage of this Society in the work.

My colleague, Mr. Paull, has already informed you of the spirit of deep thankfulness to almighty God with which your letter was heard, and also their thankfulness to you, and the great Conference who formulated the enclosed resolutions, and that the whole matter had been referred to the Editorial Sub-Committee.

I had the pleasure of bringing the letter before my Editorial Sub-Committee, and it is now my duty to inform you that the resolutions arrived at are as follows:—

1st. That the Committee have heard with devout thankfulness of the resolutions come to by the Shanghai Conference with regard to the work to be submitted to the three Bible Societies, and express their willingness to aid in carrying out those resolutions.

2nd. That the Editorial Superintendent correspond with regard to the co-operation of the other Societies in the work, and also as to details of the work in connection with the various Committees.

These resolutions, which were come to by the Editorial Sub-Committee, have been passed by the General Committee, and you will notice that they include more than the three subjects with regard to which you have written, namely "the work to be submitted to the three Bible Societies."

It is to me a matter of profound satisfaction that my Committee have with absolute unanimity, and an enthusiasm that I have seldom witnessed before, agreed to help in all the work which I had the honour of recommending you to undertake. I trust that all the members of the Conference will re-

cognise the wisdom of formulating your resolutions on lines which the Committee, without any violence to their constitution, were able heartily to comply with.

The Committee are very sensible of the enormous burden which the missionaries in China have taken upon their shoulders in this great work. If the people for whom it is intended are at least one-fourth of the world's population, (most people say one-third) they feel that no sacrifice on your part, or on the part of the Bible Society, can be considered too great for the end in view; and it is their prayer that strength and wisdom and patience and courage, and all the gifts and graces required for this tremendous undertaking, may be abundantly given to your scholars who are about to devote themselves to the undertaking.

Mr. Paull has already forwarded to you the Committee's thanks for the kind reception accorded to me, and if I were able adequately to express my sense of deep gratitude to the members of the Conference, I should desire very heartily to do so; but the kindness with which I was received, the gentleness, forbearance and brotherly love with which I was encouraged; have created in me an inexpressible feeling of gratitude, which will last as long as I live, and this feeling is intensified when I think of the able and devoted men and women who laboured and strove to make my mission a success for the glory of God and the good of China.

I do pray that the spirit of God who inspired the book and who inspired the Conference in harmonious action with regard to the Book, may be abundantly given to all who shall take any part in this glorious work.

Speaking unofficially, I trust the other resolutions of the Conference with regard to the Annotated Bible, and the additional thousand missionaries, will be pressed. I have

written strongly on both subjects in the October *Contemporary Review*, and privately I shall advocate both projects wherever I have influence.

Trusting that the All-wise Spirit may be with you as a guide and comforter in these great matters,

I am, gentlemen,

Very sincerely yours,

W. WRIGHT.

NATIONAL BIBLE SOCIETY OF SCOTLAND,

224 West George Street,

Glasgow, Oct. 23, 1890.

Rev. J. W. STEVENSON,

Shanghai.

MY DEAR SIR: I was duly favoured with the letter of June 6th, signed by Dr. Mateer, Mr. Gibson and Mr. Hill, advising our Board of the resolution of the General Missionary Conference to prepare a new version of the Scripture in Chinese, and inviting this Society to take part with the British and Foreign Bible Society and the American Bible Society in the publication of it.

I need hardly say that this important and, to us, deeply interesting proposal has been carefully and prayerfully considered by the Board, whose resolution on the subject I have now the pleasure of handing you for transmission to the Conference Committee. (See below.)

We hope shortly to hear that the Conference has obtained the service of translators whose names and standing will give assurance of the general, if not universal, acceptance of their work. We should like to be favoured with some indication of the time the translation is likely to occupy, the probable pecuniary responsibilities it is to entail on the Bible Societies, and the share you propose to allocate to us.

Should Dr. John ultimately find himself unable to comply with the request of the Conference, in which you will see we have practically

joined, we trust that his version will receive its due weight in the Conference Committee and with the translators appointed to deal with the simple *Wen-li* and the Mandarin versions.

We are happy to be informed that the American Bible Society and the British and Foreign Bible Society have also replied favourably to the request with which we have been honoured; and it is our hope and prayer that by the Divine blessing the expectations cherished in regard to this great scheme will be fully and speedily realized.

The sudden death of our friend and former agent, Dr. Williamson, will be a grief to many in China, as it is to us. He wrote me on 28th July asking for material to be used in the committee of the Annotated Bible of which he was chairman. To this task he was evidently addressing himself with much earnestness and with a bright hope of success: but now it must fall into the hands of another.

Believe me, dear Mr. Stevenson,

Yours very sincerely,

WILLIAM J. SLOWAN,
Secretary.

Minute adopted by the Board of Directors on the proposed Union Version for China.

In reply to the request that the Society, in common with the British and Foreign Bible Society, and the American Bible Society, should give its "liberal patronage to the work," the Board express their cordial concurrence in the desire for a Union Version, and congratulate the missionaries on the important step in advance taken by the Conference; but in view of the somewhat complex character of the scheme, and the cost it is likely to involve, await the more specific information that has been promised in regard to the proposed working of the scheme and the part which the Society is expected to take in it.

The Board express their continued satisfaction and confidence in Dr. John's versions of the New Testament published by the Society, and gladly concur with him in placing these versions at the command of the Conference translators. They record their appreciation of Dr. John's proposal to release them from their engagement in connection with further translation; but in the meantime await his final answer to the urgent request of missionary brethren that he would grant the proposed Union Version the benefit of his exceptional gifts and experience. They shrink from any suggestion that might unduly press on Dr. John's judgment, but sympathize with his brethren in their fear that the new scheme would suffer serious loss should he find himself unable to give it his personal support.

WILLIAM J. SLOWAN,
Secretary.

GLASGOW, October 20th, 1890.

To the Editor of

"THE RECORDER."

DEAR SIR: In the interests of peace I refrain from pursuing further the controversy with Dr. Wright. I do not admit, however, that he has really answered the main contention of my letter. Of the two statements it contained, which he attempts to refute, he misquotes one and misunderstands the other. As I am writing, may I add that I am sorry I spoke of Dr. Wright in my former letter as of course knowing who was the author of the Annotations to St. Mark's Gospel. A friend of Dr. Wright's assures me he did not know. The sentence was quite irrelevant to my argument, and I beg to withdraw it.

I am, Dear Sir,

Yours faithfully,

ARNOLD FOSTER.

HANKOW, 17th November, 1890.

Editorial Notes and Missionary News.

RESOLUTIONS OF RESPECT.

THE China Mission of the Presbyterian Church in the United States in session at Hangchow Oct. 4th, 1890, adopted the following:—

Resolved. 1. That in the death of Miss Anna Cunningham Safford the China Mission has sustained a severe loss.

2. That we wish to bear testimony to the fidelity, diligence and ability with which she carried on her work.

3. That in our judgment she has, in the books in Chinese, prepared by her to teach the women and children of Soochow to know the Saviour, left to the mission a valuable literary legacy, through which she "being dead yet speaketh."

4. That we rejoice in the strength given her through Divine grace to bear with fortitude the protracted sufferings which ended in her death.

5. That the Secretary of the mission be instructed to send a copy of these resolutions to *The Missionary* and other religious journals of our church for publication.

It is with genuine pleasure that we publish the three letters from the Bible Societies in this number in regard to a Union Version of the Scriptures. Notwithstanding the little misunderstandings which have occurred, we believe the work will go on. The heart of the missionary body is in it, and the three great Societies of England and America and Scotland are evidently in earnest about it. In sending us these letters, Mr. Stevenson writes:—"God will help us to see the work finished, I believe. We must do all in our power to remove difficulties, and also inspire hope in our brethren with regard to this most important end." To all of which we respond with a most hearty amen.

THE premises of the American Bible Society, Shanghai, have been removed to 15A Kinkiang Road, where they have roomy and comfortable quarters, in a central location, and much better adapted to their work than the place on the Soochow Creek, with which so many had become familiar.

We are pleased to note that Mr. James Ware has been appointed to, and has accepted the position of, assistant agent, to take the place of the late James Dalziel.

BISHOP Moule calls our attention to a couple of *corrigenda* which should be made in the "In Memoriam" of Mr. Harvey in the last *Recorder*. On page 487, tenth line from the bottom, "*opposed*" should read "*approved*." On page 489, twelfth line from the bottom, "*partially*" should read "*practically*."

REV. Dr. MacGillivray writes us October 30th, from C'hu Wang, Honan:—The readers of the *Recorder* will be glad to know that another foothold has been gained, temporarily at least, in Honan. We have rented and been one month in peaceful occupation of a compound in the above town on the Wei River inside the N. E. boundary of the Province. We have chapel, dispensary, hospital and house room. So we are greatly rejoiced in heart. We hope that the absence of gentry and scholars, as in official centres, will help us to a quiet settlement. It is one day's journey from Chang Te' Fu, the object of our earlier endeavours and still of our future hopes. A firm footing here, and the other move is only a question of time. The Canadians have been first in Honan in medical missions, having already treated about 5,500 Honanese. As I pen these lines I am

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not without thought of the later announcement which you may be called on sorrowfully to make, that we have been driven out. But this case is materially different from any of the other places, which were all great centres or too near great centres. Besides, our medical work is with us. In all the other cases there was no medical auxiliary. There is no use adding that everybody is friendly, &c. for it may be only skin-deep.

THE officers and members of the Executive Committee of the China Methodist Union have been elected.

All the Methodist churches, now labouring in China are represented. The membership numbered 58 when the list was published, but the following names have since been received:—

S. Lewis,	Chungking,	} Meth. Ep. Mission.
D. W. Nichols,	Nanking,	
Miss E. G. Terry,	Tsun Hwa,	
Rev. N. J. Plumb,	Foochow,	
Rev. N. Sites, D.D.,	"	
Rev. G. R. Loehr,	Shanghai.	Meth. Ep. Mission (South.)

One member has died—Rev. R. Bone, Wu Sueh.

DR. Agnes Russell Watson, of the English Baptist Mission Hospital at Tsing Chen Fu, writes in a private letter:—"The medical part of our work is fast increasing.

Cholera is and has been for the past month very bad all around us; hundreds of people dying, but many more who have been treated early in the attack have recovered. We have sent out medicine broadcast to be given to the patients as soon as attacked, and there has been great success."

It is with much pleasure that we are permitted to announce that Dr. L. N. Wheeler, who has recently arrived to take up the agency of the American Bible Society, has consented to take the editorship of the *Recorder* from January first.

Dr. Wheeler needs no introduction to most of our readers, having

come to China in 1866, and also being known by his book, "The foreigner in China."

With this number the *Recorder* attains its majority, having completed its twenty first year. Coming events, partly the outgrowth of the recent Conference, and partly the outgrowth of missionary work in this great land, will call for the best thought and judgment of the missionary body. We know of no way in which so many may be reached and so much good accomplished as through the pages of this journal. The trouble is to get friends to take the time to jot down their thoughts and prepare them for publication. But such time is well spent, and we hope that more may be induced to give to others the benefit of their views and experience.

WILL all correspondents and contributors please take note and address their communications accordingly. All letters relating to subscriptions or the business department to be addressed, as heretofore, to the Presbyterian Mission Press.

THANKING the many kind friends who have contributed to make the *Recorder* what it is, and bespeaking still greater effort in the future, we resign that which seemed to have been laid upon us on the retirement of Dr. Gulick, but which has been nevertheless a labor of love and we trust not wholly without profit.

G. F. FITCH.

NOTES FROM SHANTUNG PROVINCE.

DURING a journey of two months in the interior, visiting churches, stations and schools, forty were received into the church on profession of faith, making ninety-two this year. Three church buildings were dedicated. Two of them are built of stone and the other of brick. These buildings cost the Christians no small amount of self-denial. Not a few, who were unable to give

money, paid their subscriptions by wheeling stone, brick, timber, attending masons, &c. A number not connected with the church contributed labor. They said the Christians were good neighbors and helped others and consequently deserved help in return. Our school work is extending rapidly and proving a power in dispelling darkness and extending a knowledge of Christianity. Children and grandchildren, by repeating in their homes Bible stories, hymns and truth learned in Christian schools, have awakened a desire on the part of parents and others to learn more, and led not a few to accept of Christ as their personal Saviour.

Our normal school for the special training of school teachers and lay-preachers is meeting with encouraging success. Lately six of the pupils in this school—men of fine education—were received as members of the church. Men of from 20 to 30 years of age, of good reputation, who have had ten years or more of training in native schools and some experience in teaching, are the ones sought for this school. Three years of special training, chiefly in Western branches is given. The entire Bible holds a prominent place in all the teaching. When necessary, help to the extent of about \$25.00 per year for food and other incidental expenses is given to each pupil. When the course is completed the faithful and reliable men, if not otherwise engaged, will receive salaries of from \$50.00 to \$60.00 per year. The great need of wide-awake, capable and efficient Christian teachers, and the power for good such men are able to exert, not

only on their pupils but also on the parents and the entire community, makes this, in my judgment, a most important agency in the evangelization of China.

At our late annual meeting of Presbytery, held at Wei Hien, five men were ordained and set apart to the full work of the Ministry. These men have received many years of special training and all have been blest in leading men to a knowledge of the truth. Another man, of fine education and doing a grand work, died of fever a few days before Presbytery met. He had expected to be ordained at the same time. One man with good record and a successful worker was received under care of Presbytery. During the year about 500 adult members have been added to the church within the bounds of the Shantung Presbytery. More than 1,000 others were reported as observing the Sabbath, earnestly studying the truth and desiring baptism. A large number of hopeful inquirers in connection with the work of the English Baptist Mission gives us great joy. The present outlook in this province compared with 25 years ago, when there were no converts but only prejudice and opposition on every hand, is surely encouraging. Surely there will be mighty changes all over China, and multitudes led to accept the truth before another twenty-five years pass.

HUNTER CORBETT.

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We acknowledge with thanks the receipt of the journal of the China Branch of the Royal Asiatic Society, for the year 1889-90.

Missionary Journal.

MARRIAGES.

At Canton, on Oct. 14th, by Rev. T. W. PEARCE, of the London Mission, Rev. R. H. GRAVES, to Mrs. J. L. SANFORD, both of the Southern Baptist Mission, Canton.

At Trinity Cathedral, Shanghai, on Oct. 15th, by the Rev. W. W. CASSELS, B.A., assisted by the Rev. H. C. HODGES, M.A., Dr. COX, to Miss THOMAS; Mr. T. D. BEGG, to Miss M. STEWART; Mr. THOMAS EYRES, to Miss G. ORD; Mr. A. WRIGHT, to Miss B. HARDING.

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BIRTHS.

At Shanghai, on Oct. 17th, the wife of Rev. E. F. TATUM, of a daughter.

At Ng Kang-phu, Swatow, on Oct. 22nd, the wife of Rev. MURDO MACKENZIE, of a daughter.

At Nankin, on Oct. 25th, the wife of CHAS. E. MOLLAND, of a son.

At Tongshin, Chefoo, on Oct. 27th, the wife of Mr. JAMES McMULLAN, C.I.M., of a daughter.

At Chao Chia-kéo, Honan, the wife of Mr. A. GRACIE, C. I. M., of daughter.

At Foochow, on Nov. 3rd, the wife of Rev. G. H. HUBBARD, of the A. B. C. F. M. Mission, of a son, George Graham Hubbard.

DEATH.

At Shaohing, on Nov. 3rd, Mrs. MEADOWS.

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On the 14th Oct., Rev. J. R. TAYLOR and wife, for the A. B. C. F. Mission, Hongkong.

On the 18th Oct., Rev. J. C. MELROSE and wife, for the Hainan Station, and Rev. W. H. LINGLE and wife, for the Lienchow Station, of the American Presbyterian Mission, Canton.

At Shanghai, on October 18th, Miss P. P. NASS, Miss INGER HOL, Miss ANNA JANZON, Miss FRIDA PRYTZ, Miss H. C. GROVES (now Mrs. DOUTHWAITE), Miss R. F. BASNETT, Miss S. JANE STEDMAN, Miss S. QUERRY, Miss

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On the 31st Oct., Rev. W. I. KNAPP and wife and Miss A. E. MORLEY, of the International Missionary Alliance, New York, Settling for the present at Wuhu.

At Shanghai, on Nov. 4th, Rev. K. P. and Mrs. WALLEN, C. I. M.

At Shanghai, on Nov. 13th, Dr. J. E. WILLIAMS, Mr. MARSHALL BROOMHALL, B.A., Mr. T. W. M. GOODHALL, Mr. J. G. CORMACK, Mr. J. TALBOT, Mr. H. F. RIDLEY, Mr. A. F. HAHNE, Mr. AUGUST BERG, Mr. S. S. GJERDE, C. I. M.

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On the 28th Nov., Messrs. ARGENT and COOPER, for the Wesleyan Methodist Mission, Hankow.

On the 31st Nov., W. PIRIE, M.D., for the Mission of the Established Church of Scotland, at Ichang.

At Chefoo, on Nov. —, Dr. and Mrs. W. R. FARIES, American Presbyterian Mission.

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